Siepmann's German Series

Elementary

AUS DEM LEBEN EINES UNGLÜCKLICHEN

H. HANSJAKOB

EDITED BY

E. DIXON



Siepmann's Elementary German Series

General Editor, Otto Siepmann

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UNGLÜCKLICHEN

ERZÄHLUNG AUS DEM SCHWARZWALDE

VON

H. HANSJAKOB

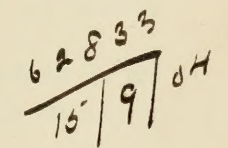
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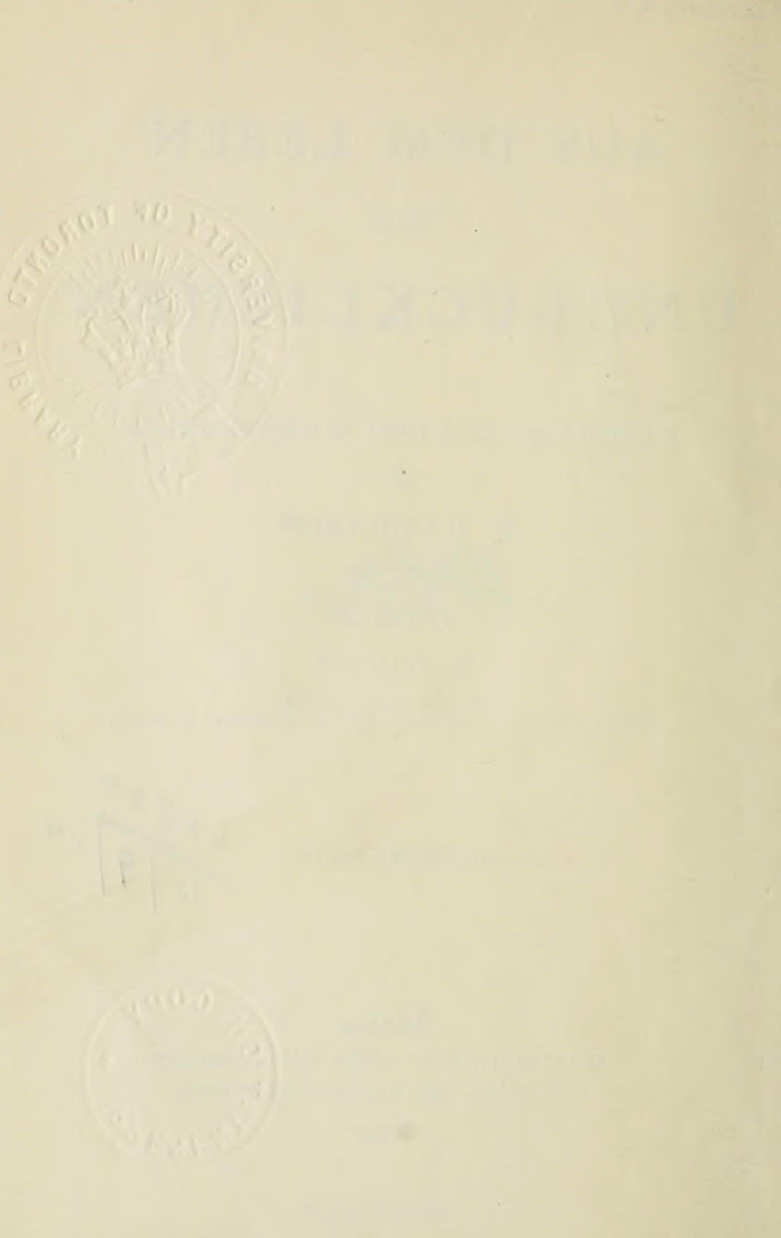


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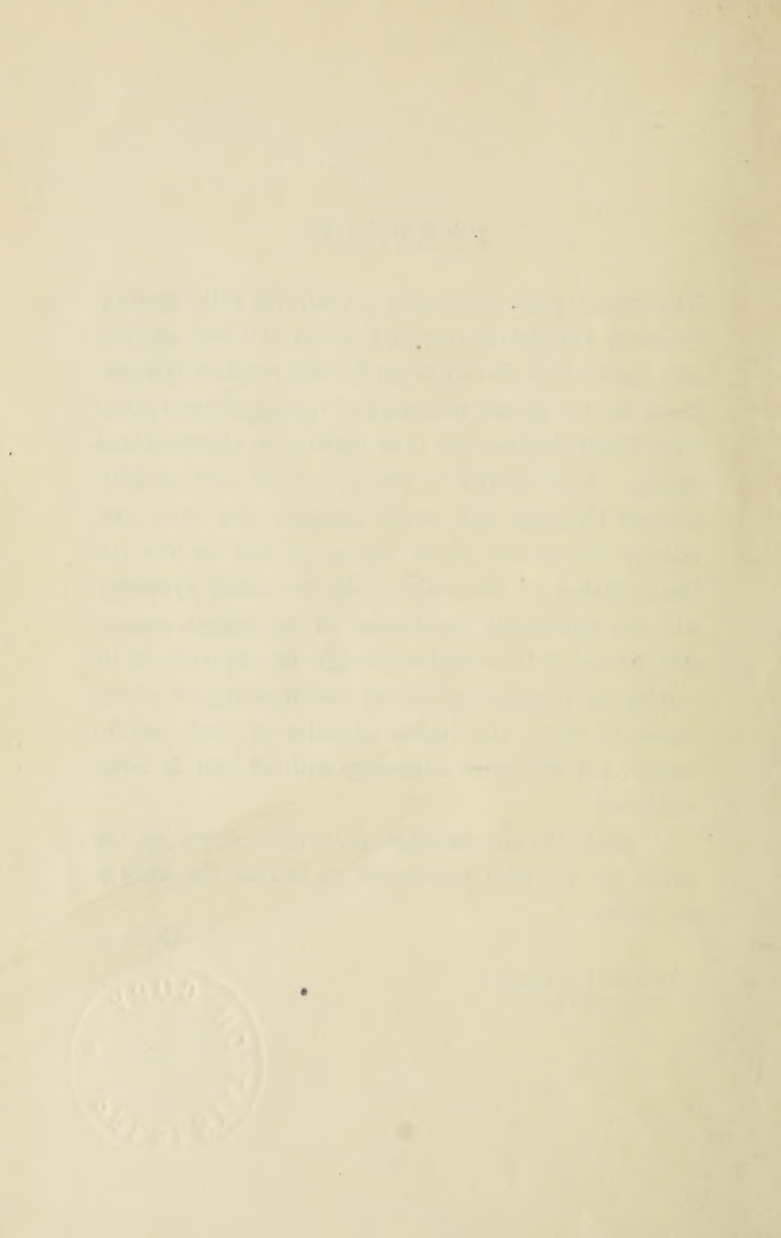
PREFACE

THE present volume contains a charming little story by Heinrich Hansjakob, one of a group of living authors who devote their literary talent to what is called Heimatkunst, i.e. the artistic treatment of typical subjects taken from actual German life, truly national in character and setting. It is written in simple, natural, and straightforward German, and affords glimpses into town and country life in the Black Forest, as well as into the Gemütsleben of the author, who has scant sympathy with the materialistic tendencies of the present generation, which, in its merciless struggle for existence, in its craving for transitory pleasures and meaningless pomp, seems to forget the higher qualities of man and to weaken his feeling of fellowship with all that is noble and good.

I gratefully acknowledge my indebtedness to the author for his kind permission to include the story in my Series.

O. S.

CLIFTON COLLEGE,
January 1, 1904.



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INTRODUCTION

HERR STADTPFARRER DR. HANSJAKOB, 'der lange schwarze Mann,' a tall commanding figure in clerical dress and black hat with enormous brims, has been for nearly twenty years one of the best known personalities in Freiburg. Every one knows him; the very scavengers and cab-drivers take off their hats to him as he passes. For not only is he an 'Originalmensch'; he is one of the best-known authors in South Germany, and one who in his writings has virtually struck a new vein. The tall old man is 'the Dichter of the Schwarzwald,' and there he was born and bred.

Dr. Hansjakob is of humble birth, and very proud of the fact. He was born in 1837, the eldest of several children, at Haslach, a small but ancient country-town in the Kinzigtal, where his family is believed to have settled after the Lutheran Reformation in the North. The Haslachers are old-fashioned, rather stolid people, half peasant, half artisan. His mother was the daughter of a respectable pedlar, who had saved enough to start a small shop; his father was innkeeper and baker. A few years ago a tablet was put up on the front of the inn, the Gasthaus zur Sonne, to commemorate Hansjakob's

birth there. Both his grandfathers were fond of narrating their experiences to an appreciative audience, and great was the indignation of old 'Eselsbeck,' his father's father, when Wälder-Xaveri the pedlar settled permanently in Haslach and told better stories than his own. Heinrich's first recollections were of his upright austere father, and of his mother with the bright black eyes and humorous tongue; of Granny, the pedlar's widow, who lived next door but one, and who invariably regarded her eldest grandchild with a rather critical eye; and above all of 'Lenebas,' *alias* Great-aunt Lene, his grandmother's unmarried sister, a still, peaceful old woman who sat in a big chair by the hearth, and seemed to the small boy the very incarnation of all that was beautiful and saintly. These, with Hugo the 'Knecht' or serving-man of the inn, Luitgarde the 'Magd' or servant-maid, and Sepp the baker's apprentice, together with the townsmen and peasants who sat in the inn on market-days drinking wine or 'Bier,' and Biramadel, the apple-woman, on whose account Heinrich once earned a sound whipping from his father, formed his early world, set in a framework of the hills and woods.

Most of what Dr. Hansjakob has written since 1878 has an autobiographical bearing. The two books, *Aus meiner Jugendzeit* and *Aus meiner Studienzeit*, are full of detailed and often entertaining reminiscences of his early years.

At the age of fourteen he left the primary and only school of Haslach. An unusual thirst for books and an emphatic repugnance to bread-baking, the traditional family trade, procured him eighteen months' tuition in

Latin from the Kaplan or local clergyman. From him Heinrich was transferred to the Gymnasium at Rastatt near Karlsruhe. In the minds of the Haslachers learning and a clerical career were inseparably connected. When, therefore, the youth, already turned twenty, finally came home, the family council that met to decide what was to be done with him next, heard with dismay his announcement that he did not know what he wanted to be, except that he did not want to be a clergyman. The family was indignant, and not without reason; if he were not going into the Church, why so many family sacrifices, why all this unproductive learning? Moreover, his father's health had been failing for some time; and the cares of attending to everything single-handed, and with a sick husband, were telling seriously on his mother. It had long been the cherished wish of her heart to see her firstborn in the church; and so, to avoid adding needlessly to the family troubles, the youth applied for admission and was immediately received into the archbishop's seminary at Freiburg as a theological student. His mother seems, nevertheless, to have had misgivings as to his stability, for her parting words were, 'if you study anything else, write and let us know.' Her misgivings were perhaps not wholly groundless, for while he did read theology as a duty, he attended lectures at the University on Aristophanes and Thucydides to please himself. It was under the personal influence of one of his theological tutors, a clear-sighted and eminently good man, that Hansjakob's religious sense at last awoke.

After a year at the seminary of St. Peter's, in

the Forest, a few miles from Freiburg, where the young men of four- or five-and-twenty were taken out for a walk twice a week, all together, 'like small children in an infant-school,' Heinrich Hansjakob was ordained, and according to a fine old custom conducted his first service in the parish church of his native place. Shortly afterwards he underwent the State examination for the professorate at Karlsruhe, being placed fourth among the nine successful candidates.

The next period of his life, that of his manhood, was stormy. He held classical masterships at the public schools first of Donauschingen and afterwards of Waldshut, taking also some work as a clergyman, and interesting himself in historical research. It was on a historical thesis that he gained his degree of Doctor of Philosophy from the University of Tübingen. Unfortunately for himself and his chances of promotion, he began to publish historical pamphlets with a polemical bearing upon questions of the day; and when he proceeded to address political meetings with more zeal than discretion he was requested to resign his mastership, and was sent to prison for six weeks, there to meditate upon his conduct in 'disturbing the peace.'

It was the ex-principal of the seminary at Freiburg, now Bishop Kübel, who at this juncture came to his aid. He had always had a liking in the old days for the innate honesty which he discerned beneath the rugged exterior of the rebellious student. Hansjakob was offered and gladly accepted the living of Hagnau. It is a minute village on the northern shore of the Bodensee, between Meersburg and 'the Haffe'

(Friedrichshafen), inhabited solely by a few fishermen and vine-dressers. It seemed rather a humiliating position for a public schoolmaster who had taken high degrees, but he had no means of subsistence other than this offered, and the lake, only a few yards from his parsonage door and visible from the windows, reconciled him to many drawbacks.

If Hansjakob's ecclesiastical superiors entertained the idea that he would not find much opportunity at Hagnau for 'disturbing the peace,' they were mistaken. The village 'Pfarrer' plunged still more deeply into politics, and spent the tenth anniversary of his ordination in another prison cell. For several years he was returned as deputy to the Baden Parliament at Karlsruhe, taking a vigorous part in the elections, and speaking hotly in the debates.

It was the time of the 'Kulturkampf,' a term first used by Prof. Virchow to denote a struggle of principle between the Catholic Church and the culture represented by that rather vague entity, modern progress. The causes of the strife were in part purely political, in part politico-religious.[1] Avowedly undertaken in the interests of civilisation and progress, it was conducted by Bismarck and his supporters, the Liberal party, in such a manner as to degenerate into a violent attack upon the personal and individual liberties of hundreds

[1] From the point of view of Bismarck and the Imperialists the struggle was an effort to vindicate the rights of the new imperial State against the Roman Catholics, the people of south Germany belonging mainly to that church. It was feared that the doctrine of Papal Infallibility, proclaimed on July 18, 1870, would be secretly used for political purposes against Bismarck's policy of national federation; but the danger proved to be, if not groundless, at least considerably exaggerated.

of thousands of inoffensive Germans, whose only crime was the tenacity with which they held to the ancient faith in which they and their forerunners for centuries had been born and bred. Bismarck's Government and its supporters wished to subordinate religion to the State, and regarded the German Roman Catholics or 'Ultramontanes,'[1] who had political sympathies with Poland, Austria, France, and Bavaria, as enemies to his ideal of national unification under the leadership of Prussia; in pursuance of his ideal he wished to place not only the popular schools but the education and training of the clergy in general, and of the Roman Catholic clergy in particular, wholly under Government control. This claim was strenuously resisted not only by the Roman Catholics to a man and not a few Lutheran Protestants, but by the Conservatives and political opponents generally of Bismarck's unification ideal. The various independent German states which Bismarck now saw federated under the leadership of Prussia had not been unanimous in regard to the desirability of such federation; and some, the kingdoms of Bavaria and Hanover, for instance, were strongly adverse. As has been the case in similar conflicts elsewhere, Bismarck and the Liberals in Germany strangely underrated the latent strength of the party whose religious liberties they were trying to sweep away by a stroke of the pen. The Prussian

[1] So-called because, to the nations north of the Alps, the seat of the Papacy at Rome is *ultra montes*, 'beyond the mountains.' The term has a *political* significance only, and hence there is no occasion for its use in England, where Roman Catholics enjoy equal political and civil rights with Protestants. Jews, and all other denominations.

laws, known as the Falk Laws, from the name of the minister who drafted them, or the May Laws, from the date (May, 1873) at which they were passed, were executed with extreme severity. Within a year six bishops were in prison, and all religious ministration was suspended in over 13,000 parishes. Public meetings unfavourable to the Government were broken up on any pretext, and vast numbers of people were prosecuted for 'insulting Government officials.' The Government exhausted its resources in order to crush its opponents, and alienated the people wholesale; the only result was that the Roman Church emerged from the conflict stronger, more consolidated, far better organised than it had been in Germany for nearly three hundred years.

Dr. Hansjakob was one of the Extremists of the Ultramontane party in the Baden Landtag. The 'Kulturkampf' had raged fiercely in Baden before it spread to Prussia. It was only in 1878, after years of pitiless and fruitless strife, and in despair at seeing whole tracts of the country slipping back, while politicians squabbled, into practical heathenism from sheer lack of spiritual care and religious ministration, that Hansjakob left the Extremists and joined the Moderates of his own party, who for the sake of these countless sheep without a shepherd were willing to acknowledge under protest a modified form of Government supervision, provided the persecution ceased. In this same year Pope Pius IX. died, and under the more statesmanlike rule of his successor Leo XIII., together with Bismarck's tardy perception of the disastrous

results of his campaign, the 'Kulturkampf' slowly died a natural death.

The year 1878 was the turning-point not only of Hansjakob's career, but also of the currents of his mind. When he went over to the Moderates of the Ultramontane party in the Landtag at Karlsruhe, he burnt his boats behind him. Henceforth he turned his back in disgust upon politics as being weary, stale, flat, and eminently unprofitable, and devoted himself to his work as a 'Seelsorger,' one entrusted with the cure of souls.

He was now forty-one years of age, and had already begun to regard himself as an old man, partly because he was weary with disillusionment, partly because he was already a sufferer from nervous prostration and shattered health. In his retirement at Hagnau it was not unnatural that he should turn for relief from the present to the past, from the strife of tongues to the simple old-fashioned ways that lingered among the hills and dales of the Forest country, and now threw a glamour over his far-off boyhood. He began to put down these early recollections on paper. The fascination of the occupation absorbed him more and more; little by little he worked them into a book. It was published as an attempt in a (for him) quite new line, in 1880, under the title *Aus meiner Jugendzeit*. The best years of his prime had gone in fighting windmills and getting the worst of it; but with this book, the first-fruits of his disgusted seclusion, he wrote himself straight into the German heart. Henceforth he found a public ready to listen to him. At forty-three Dr. Hansjakob had, at last, found his vocation.

He remained at Hagnau for fourteen years in all, and in 1884 became Stadtpfarrer of the ancient church of St. Martin, in the picturesque Franziskanerplatz at Freiburg. Since then his life has flowed on uneventfully, outwardly monotonous, inwardly full of literary activity.

The one distinctive note that echoes all through Dr. Hansjakob's reminiscences, and the sketches and tales that have directly or indirectly grown out of them, is the note of passionate love of 'the good old times.' In the bitterness and scorn of his reaction against civilisation, culture, progress and the like, as he found them represented by some of his opponents in the 'Kulturkampf,' Dr. Hansjakob became the sworn foe of all that he conceived to be 'modern.' The crude and shallow assumption of a then nascent 'Science' that religious principle, religious training, and religious observance could and ought to be cast aside as 'antiquated superstitions'; the growth of a material prosperity that turned men into machines and sacrificed motherhood to wage-earning; the growing excitement of town-life, which thrust noise and rapid motion upon quiet and inoffensive people against their will, thereby destroying their right to live unmolested and in peace; interfering officials and red-tapeism of every description—these were, in his eyes, one and all 'marks of the beast.' What shall it profit, he asked himself, if a man gain the whole world and lose his own soul? Henceforth to him the 'Kulturmensch' with his 'Kulturleben' became the type and incarnation of all that was disintegrating in personal and national strength, the 'Bauermensch' with

his 'Bauerleben' and 'Bauerstand' the type and incarnation of all that is simple and austere, strong and good—'der ehrenwerteste und der notwendigste Stand der Welt.' And hence his pen lingers with a minute and loving care upon all that was fair and strong, of simple and homely worth, in the old-fashioned society in which he was born; upon its virile disdain of softness and 'life made easy,' upon its capacity for enduring hardness, its deep sense of parental responsibility and duty, its wisely austere family discipline, its 'pure religion breathing household laws,' its simple pleasures under 'Gottes freiem Himmel.' Take away these from a nation in your mad race for science, industrial wealth and progress, amusements and 'Kulturleben' generally, and what have you left?

It is one-sided, of course. The critics were not wholly wrong when they complained that the author wanted, in the words of the homely German proverb, to 'throw away the baby with the bath-water.' It is of course incontrovertibly true that many virtues, and among them some of the very highest national value, do flourish more among a well-to-do peasantry than ever they do among modern townsmen. But, on the other hand, the vices of meanness, bad faith and selfishness towards women, drinking, moral cowardice, are no monopoly of the townsman. Moreover, many poor gentlemen, and countless straitened ladies, live a far simpler and inwardly fairer life, one less enchained by the common material human needs, than do many substantial peasants amid vastly happier surroundings.

Dr. Hansjakob is one-sided, it is true; but so is the

average 'Kulturmensch,' and quite as much so in his own way. And it is only by taking the prevailing average type in any social class, and its relative prevalence in the nation, that one may correctly estimate its worth, or the reverse, to any people in which it is found. A strong one-sided presentment of any case in broad and bold outline is also—for practical purposes—more useful than a pedantically correct thesis, full of rigidly verified columns of figures, which nobody ever reads.

Upon the special characteristics of Dr. Hansjakob's writing, its clear-cut picturesqueness and local colour, its simplicity and literary charm, its frank honesty and candid hard hitting, its homely tenderness and pathos, its kindly wholesome humour, there is no need to dwell here. All are represented at once in the narration of the sorrows of the 'Besen' and its quaint indignation with the enormities of 'Menschen.' This little story is of comparatively recent date, and shows the author's varied literary powers at their mellowest in a way that few of his other works can equal and none perhaps surpass.

My best thanks are due to Fräulein H. von Reuss of Freiburg for her kind assistance in interpreting local customs and phrases.

E. Dixon.

Neuchâtel, Switzerland,
March, 1904.

AUS DEM LEBEN EINES UNGLÜCKLICHEN

Inhalt

Aus dem Leben eines Unglücklichen

I. Der Klausner auf dem Spaziergang

Seit Jahr und Tag* bringe ich meine dienstfreie Zeit außerhalb der Stadt Freiburg* zu. In einem ehemaligen Karthäuserkloster,* jetzt städtisches Armenhaus, im Walde gelegen, mit herzerhebender Aussicht ins tannenumgrenzte* Dreisamtal, habe ich mir eine stille Klause verschafft, in der ich ausruhe, sinne und spinne.*

An schönen Tagen verlasse ich diese Klause und steige langsam hinab ins grüne Tal, wandle an Bach und Wiese einige Zeit auf und ab und kehre dann stillvergnügt* wieder in meine Zelle zurück.

So geschah es auch an einem warmen Frühlings-Nachmittag des Jahres 1898. Die Sonne lachte über Berg und Tal, die Drosseln jubelten in den Föhren, die Bienlein summten an den blühenden Stauden am Bache hin, und auf den Matten streckten die Frühlingsblumen lebensfroh ihre Kelche dem erweckenden Lichte entgegen.

Zwischen Fluß und Bächlein ließ ich mich inmitten des grünen Wiesengrundes auf einer

* Words with an asterisk are explained in the Notes.

„Stellfalle,“ welche die Bewässerung der Wiese regulierte, nieder, um auszuruhen.

Da lag vor mir in dem trocknen Wassergraben* ein alter, abgenutzter Besen aus Birkenreisern.

Kaum hatte derselbe bemerkt, daß ich einige Sekunden auf ihn niedersah, als er in meinem Geiste* also zu reden anfing: „Du alter Kulturfeind* kommst mir gerade recht. Schon öfters sah ich dich vorüberwandeln und hätte gern mit dir gesprochen. Ich bin auch einer von denen, welche die Kultur der Menschen* unglücklich gemacht hat, eines ihrer allerersten Opfer. Drum laß dir, der du die Kultur so liebst, erzählen* aus dem Leben eines solchen Unglücklichen, erlöse ihn dann von seinem Dasein und sage deinen Mitmenschen, was selbst ein Besen durch sie zu leiden hat.

Seit dem vergangenen Spätherbst liege ich hier, vom Wasser dahergetragen und von ihm verlassen. Niemand hat mir je im Leben auch nur* einen mitleidigen Blick zugewandt. Du bist der erste Mensch, der, seitdem ich alt und einsam hier liege, mit teilnehmenden Blicken auf mich geschaut hat. Drum will ich dir mein Herz ausschütten, dir meines Lebens Unglück schildern und dir alles sagen, was ich erlebt habe von den Tagen seliger Kindheit an bis auf diese Stunde.

Auch ein Besen hat ein Herz und jede Pflanze eine Seele, die da fühlt und empfindet, und wir Pflanzen sind euch Menschen mehr verwandt, als ihr nur wißt und glaubt. Es dämmert anfangs

bei* euern neumodischen Gelehrten, daß auch wir Bewußtsein haben.

Drum, wer lesen kann, dem vermag auch unsereiner etwas zu erzählen.

Ich kenne dich, den langen Mann, schon seit den seligen Tagen meiner Kindheit. Meine Heimat ist auch die deine. Ich bin im Kinzigtal geboren wie du* und deinem „Paradies*“ näher verwandt als du. Du hast das Dörfchen Hofstetten bei Hasle nur aufgesucht als Zufluchtsort der Ruhe, ich aber bin auf seinem Grund und Boden geboren.

Du kennst gar wohl im obersten Winkel des Tälchens, das von der Heidburg herabzieht, den kleinen, stillen See, dessen Wasser die Mühle treibt des „mittleren Buren auf dem Tochtermannsberg*.“

Oberhalb jenes kleinen Gewässers, das wie ein Erdauge in die einsame Welt ringsum schaut, stand die Mutter, die mich geboren,* eine stattliche, alte — Birke.“

Die Geschichte des Birkenkindes

II. Selige Kindheit

Es war Frühlingszeit, da ich zum Bewußtsein kam. In den Matten unter mir blühten die Schlüsselblumen; auf der Heide über mir sang die Lerche; in dem kleinen See zu meinen Füßen spielten die Forellen, und wir Birkenzweige kosten miteinander in der lauen, linden Luft, die vom Elztal* herüberwehte.

Auf den Frühling kam der Sommer. In den goldnen Ginsterblumen,* die auf der Heide blühten, lagen die Hirtenknaben* und sangen ihre Lieder, während neben ihnen friedlich ihre Schafe weideten.

Jauchzende Menschen zogen an uns vorüber, hinauf zur Heidburg.

Auf den Feldern des Tochtermannsbergs arbeiteten lustig und emsig die „Völker*" von den Bauernhöfen.

Die Sonne lachte weithin über zahllose, waldige Kuppen, und von einem Silberhauch verschleiert, schauten die Berge des Kinzigtals zu uns herauf.

„Wie ist die Erde und das Dasein auf ihr so schön!“ dachte ich oft in dieser Frühjahrs-* und Sommerszeit meines jungen Lebens, in dem selbst die Stürme uns nichts anhaben konnten.

Wenn ein Gewitter vom Kandelberg* mit Sturm und Regen daherzog und es pfiff und rauschte in den Lüften, da tanzten wir Birkenreiser unter munterstem Lachen miteinander wie eine fröhliche, übermütige Knabenschar.

Oft warnte die alte Birkenmutter und sprach: „Kinder, treibt's nicht zu toll; sonst empfindet ihr's um so mehr, wenn Tage kommen, die euch nicht gefallen* werden.“

Wir lachten, wenn die Alte so sprach, und schalten sie als griesgrämig und neidisch über die Freuden der Jugend.

„Ihr werdet noch an mich denken,“ so konnte sie dann oft erwidern, „wenn ihr einmal fern der Mutter und fern der Heimat ein ödes, verachtetes Leben führt.“

Und dann erzählte sie folgende Geschichte, die sie von ihren Ahnen gehört hatte: „Einst war die Birke ein heiliger Baum. Die Keltenbäuerlein,* die hier oben gewohnt, kamen in der Maienzeit in die Birkenhaine, um den Göttern zu opfern, Birkensaft zu trinken und einen ehrbaren* Reigen zu tanzen.

Als aber die Alemannen* und die Franken* vom Rhein herauf in die Täler und auf die Berge an der Kinzig hin kamen mit ihrem Gotte Wodan, mit der Liebesgöttin Freya* und den andern Götter-teufeln,* — da lernten die Frauen den Teufelsdienst.

Sie fuhren auf Besen von Birkenreisig hinüber auf den „„Farnkopf““ und auf den „„Kandel*““ und trieben allerlei nächtlichen Unfug zu Ehren der Teufelin Freya.

Tagsüber hielten sie ihre Besenpferde in der Küche versteckt, um sie gleich bei der Hand zu haben, wenn sie nachts* zum Dache hinausfahren und auf die zwei Teufelsberge reiten wollten.

Vom Kloster Gengenbach* herauf, das die fränkischen Herzoge* gegründet, erschienen aber bald die Mönche* und predigten in den Tälern und auf den Höhen um den Farnkopf und Kandel die christliche Religion.

Sie verboten den Wibervölkern aufs strengste die Besenfahrten und die Hexerei und mahnten sie, mit ihren teuflischen Reitpferden den Schmutz aus ihren Hütten zu fegen, den wahren Gott zu fürchten und dem Teufel und seinen Werken zu entsagen.

Um den Teufel und seine Gelüste auszutreiben, lehrten die Mönche die Leute,* das Birkenreis zu Ruten zusammenzubinden und damit ihre Kinder zu züchtigen.

So entstanden die Kehrbesen und die Ruten. Und seit jenen Tagen müssen zahllose Birkenkinder ihre Mütter und ihre Heimat verlassen, um Opfer der Kultur und der Erziehung in der Menschheit zu werden.

Im Staub und Schmutz gehen die einen unter, während die andern ihr Leben stückweise lassen müssen auf den Händen und auf dem Rücken böser Buben und Maidle.*

Glücklich die Reiser, die bei der Mutter bleiben dürfen,* bis auch diese sterben muß, und dann in feuriger Lohe gen Himmel* steigen, wenn die Bauern des Schwarzwalds zur Sommerszeit ihre Reutfelder „„brennen.*“ “ “ —

So erzählte die Birkenmutter oft und mahnte ihre im Winde und mit dem Winde spielenden Kinder an den Ernst des Lebens und an die trübe Zukunft. Umsonst! Wir spielten weiter und freuten uns des Lebens auf der wunderbaren Höhe unter der Heidburg.

Eines Tages* gingst auch du, dem ich mein Leben erzähle, an unserm Birkenhain vorüber. Du kamst vom Tal heraufgestiegen. An deiner Seite schritt ein steinaltes Männlein.*

Bei meiner Mutter bliebst du stehen,* lehntest dich an ihren Stamm, um etwas auszuruhen, und sprachst zu deinem Begleiter: „Es ist ein Elend auf dieser Welt, Großvater!“

„Jo, frili isch es eins,*“ meinte dieser, „aber ma sieht's erscht, wenn ma alt isch*!“

Dann schlichet ihr zwei wieder fort, gegen die Heidburg hin. Die Birkenmutter aber rief uns zu: „Habt ihr's jetzt gehört, was das Leben ist?“ — Aber wir hörten es wieder nicht und spielten lustig weiter; wir waren ja* jung, und ringsum uns war heitres Leben und Sonnenschein in Berg und Tal.

III. Wie der Heide-Michel in den Birkenhain* kam.

Es kam der Herbst. Die Blätter wurden gelb. Nebel stiegen vom Kinzigtal herauf und legten sich auf Wald und Heide. Die Hirtenknaben lagen nicht mehr singend in den goldnen Ginsterblumen. Frierend und still gingen sie bei ihren Herden auf und ab. Die Vögelein schwiegen längst im Walde. Melancholischen Angesichts gruben die Landleute die „Bodenbirnen" aus der kalten Erde.

Auf der Heide, die wir Birkenkinder übersahen, war ein armer Taglöhner an der gleichen Arbeit. Der Bur, dem das öde Feld, die Mühle, der See und der Birkenwald gehörten, hatte dem armen Mann erlaubt, in den rauhen Boden Erdäpfel zu setzen.

Jetzt holte er die wenigen Früchte aus dem sandigen Lande. Sein Weib und seine zwei Kinder halfen ihm dabei.

Seine Hütte lag drüben hinter der Heidburg, auf dem „Heidenacker," und der Mann hieß im Volke nach seinem Wohnort und seinem Vornamen der „Heide-Michel.*"

Unsre Mutter kannte ihn längst und hatte uns im Frühjahr schon vor ihm gewarnt; denn er war in seiner freien Zeit ein — Besenbinder.

Und richtig, was geschah? Eines Morgens schritt der Bur aus dem Nebel daher, um in die Mühle hinabzugehen. Als der Heide-Michel ihn sah, legte er seine Hacke weg, ging auf ihn zu und sprach: „Morn wär i fertig mit Erdäpfel-Usmache,

und derno will i wieder ans Besemache. Drum wollt' i Euch froge, Bur, ob i nit Eure alte Birke stümmle derf zua Beseris. I will im Frühjohr Euch dafür a paar Tag schaffe im Feld.*"

„Gern, Michel," gab der Bur zur Antwort, „loß ich Euch Beseris hole in mim Birkewald. 's nächst Johr muaß er doch umg'haue wäre; er isch jez alt g'nua, un 's Birkeholz gilt Geld in Hasle drunte.*"

Bei diesen Worten ging ein Weherauschen durch den Birkenhain, und alt und jung begann zu klagen, daß sie sterben sollten.* Jetzt erst* glaubten wir lebenslustige Birkenkinder* den Worten der Mutter.

Schon am zweiten Tag kam der Heide-Michel von der Heidburg herab in Begleitung seiner zwei Buben, die einen Karren hinter sich herschleppten.

Nochmals rauschte wildes Weh durch den Hain bei ihrem Nahen. Die Birkenmütter sollten ihre Kinder für immer verlieren. Sie sollten sehen, wie diese fortgenommen wurden, um in der Welt ein elendes Dasein zu führen und schließlich* fern der schönen Heimat, die sie geboren, mißbraucht und verachtet zu endigen.

Es war ein kalter, frischer Herbstmorgen. Die Sonne hatte diesmal den Nebel zeitig hinabgeworfen ins Kinzig- und ins Elztal. Zum letztenmal schauten wir Birkenkinder die waldigen Bergspitzen im Sonnenlicht und gedachten des kurzen Lebensglückes, das wir genossen auf einsamer Höhe, wo* wir mit den Winden gespielt und gekost hatten und selig waren in jugendlichen Träumen.

Doch es gab nur kurze Augenblicke für Schmerz und Abschied. Schon kletterte der eine Bube des Heide-Michels mit scharfem Hackmesser an dem Leibe der Mutter hinauf. Mir schwanden die Sinne in Todesangst . . . . . .

Als ich wieder zu mir kam, lag ich mit zahllosen Birkenkindern unter dem Strohdach einer uralten* Hütte auf dem Heidenacker, während der Heide-Michel in der dumpfen, kleinen Stube* auf der Ofenbank* saß und einzelne von uns zu Besen herrichtete.

Ruten band er selten mehr. Früher hatte er viele auch in die Stadt geliefert; aber die Ruten sollen jetzt mehr und mehr abgekommen sein und die Kinder wieder wild und roh aufwachsen. Der Teufel wird nicht mehr ausgetrieben mit Ruten, weil die neumodischen Menschen nicht mehr an ihn glauben.

Ich konnte dem Michel durch die kleinen Schiebfensterchen, die wir fast verdeckten, zusehen bei seiner Arbeit. Friedlich seine Pfeife schmauchend, schnitt er die Birkenreiser zu und band sie zusammen, nicht ahnend, daß er fröhliche Lebewesen für ihre ganze Zukunft unglücklich mache.

Aber ihr Menschen habt überhaupt kein Gefühl für die Leiden, welche ihr in tausendfacher Art unzähligen Mitgeschöpfen antut. Ihr versteht es nur, die Werke und die Schöpfungen Gottes zu vernichten.* Ihr benehmt euch als brutale Herren, als die Tyrannen der Schöpfung, und opfert kaltblütig eurer Selbstsucht alles und jedes, was Gott geschaffen hat.

Doch dem Heide-Michel konnte ich auf die Dauer nicht grollen. Er war ein armer Mann, und die Not lehrte ihn, Birkenreiser aus ihrem Jugendglück zu reißen und zu Besen zu machen. Und dann hatte er ja keine Ahnung davon, daß auch wir Pflanzen und Bäume leben und fühlen; denn er selbst trug des Lebens Not ohne besondres Empfinden.

Er war ein braver, zufriedner Mann. Er und die Seinen lebten arm, aber rechtschaffen, begnügten sich mit schmaler Kost,* hofften auf ein besseres Leben in einer andern Welt und falteten des Tages dreimal* die Hände zu ihrem Gott und Herrn.

Eines Morgens holte er auch uns Kinder der alten Birke am kleinen See in seine warme Stube, um die letzte Feile an unser zukünftiges Elend zu legen. So kam ich in die Stube des Taglöhners. In ihr lag eine alte Frau, die Mutter des Heide-Michels, auf ihrem Schmerzenslager, und seufzte und betete Tag und Nacht.* Schon viele Jahre lang litt sie an Gicht* und mußte Sommer und Winter das Bett hüten.

Bei ihrem Anblick bekam ich das erste und das letzte Mal Mitleid mit euch Menschen, mit euern Schmerzen und Leiden. Denn daß die arme alte Mutter, die all ihre Lebtage* nur Mühe und Arbeit gehabt,* zum Schlusse noch so viel mitmachen mußte in hilfloser Lage, in einsamer Stube auf dem weltabgeschiedenen* Heidenacker,—das wollte mir doch des Übels zu viel scheinen.

Aber je mehr ich später euch brutale Sünder

kennen lernte, um so weniger mehr empfand ich Mitgefühl und Teilnahme für das, was ihr zu leiden habt.

IV. Wie das Birkenkind nach Freiburg kam

An einem kalten Winterabend band der Heide-Michel 25 Stück Besen* — unter ihnen auch mich — zusammen, lud sie auf seinen Handkarren und fuhr damit über die Heide hin.

Blutrot ging die Sonne unter.* Die Tannen neigten sich im Abendwind, der eisigkalt über die Wasserscheide des Kinzig- und Elztales ging. In der Ferne sah ich noch den Birkenhain stehen, der meine Heimat und der Zeuge meines Jugendglückes gewesen war, und warf ihm einen letzten, wehmutsvollen Blick zu.

Vor einer einsamen Schenke, zum „Rößle*" genannt, hielt der Heide-Michel an. Hier stand ein Wagen, mit einem Pferde bespannt*; der Fuhrmann saß drinnen in der Stube, und nur sein Hund bellte den armen Mann vom Heidenacker an. Der warf, ohne sich an das Bellen zu kehren, seine Besen auf den Wagen und ging auch in die Schenke.

Jeden Freitag Abend fuhr der Wälder-Hans* — so hieß der Fuhrmann — hier oben an. Er kam aus dem Kinzigtal herauf, und zog durchs Elztal gen Freiburg zum Samstags-Markt.

Wer was zu verkaufen hatte: Frucht, Butter,

Eier, Hühner, Schafe, Kälber, Besen — der brachte seine Ware am Abend zum Rößle und übergab sie dem Wälder-Hans, auf daß er sie in Freiburg zu Markt bringe.

Drinnen in der warmen Wirtsstube saßen an dem Abend, da ich angefahren kam, um den Wälder-Hans die Verkäufer und Verkäuferinnen, handelten, feilschten und tranken, während draußen Roß und Wagen und des letzteren Inhalt in Geduld in der Kälte standen und warteten.

Kaum hatte ich mich beim Licht, das aus der Stube drang, recht umgesehen und als meine Leidensgefährten einige Säcke voll Hafer* und einen Korb voll Hühner entdeckt, da kam noch ein Bauer von der andern Seite der Heide dahergefahren, brachte ein Schaf und ein Kälblein, warf beide mit zusammengebundenen Füßen* in den Wagen und suchte dann ebenfalls die Stube auf.

Die armen Tiere stöhnten vor Schmerz*; die Hühner piepsten ihr Leid in stillen Tönen in die Nacht hinaus, während wir Besen stumm und still unsern Jammer trugen.

Da fing der alte Spitzhund des Wälder-Hans bellend zu reden an und sprach höhnisch zu den armen Tieren: „Warum denn so traurig, ihr Herrschaften? Ihr seid ja alle auf dem Weg in die schöne Stadt Freiburg; dort wird euer Leid bald enden: den Hühnern wird der Hals abgeschnitten,* und Schaf und Kälblein sticht man in die Schlagader. Dann fallen die Menschen über eure Leichen her und verzehren sie.“

Zittern erfaßte die also Gehöhnten bei dieser unverdienten, hündischen Schicksalsverkündung.

Die Hühner hatten jahrelang* ihr Bestes, die Eier, den Menschen geliefert, das Schäflein seine Wolle gegeben — alle sich des Lebens in Unschuld gefreut auf der Schwarzwaldhöhe. Und nun dieser Lohn und dies Ende!

Das arme Kälblein hatte noch keinen Schritt* ins Leben gemacht, als es von der Mutter weg gebunden und zum Tod geführt wurde.

Sie durften wohl zittern, diese unschuldigen Lebewesen, über das, was ihrer wartete, und die Menschen verabscheuen, diese herzlosen Folterknechte und Tierfresser.*

„Ihr," so höhnte der Spitz, an uns Besen sich wendend, weiter, „ihr bekommt es etwas besser. Ihr werdet zwar nicht mehr mit den Winden spielen im hellen Sonnenschein, in der kühlen Morgen- und in der milden Abendluft; ihr werdet auch keine Hirtenknaben mehr singen hören, — aber ihr werdet doch etwas länger leben als die andern Heidekinder. Ihr dürft den Kot der Straßen und den Staub der Häuser in der Stadt genießen und in der Zwischenzeit in einem finstern Winkel stehen und euch des Daseins freuen auf dieser schönen Erde."

Jetzt kehrte sich der alte Schimmel, der alles gehört hatte, vorn am Wagen um und rief: „Schäme dich, du dummes Hundevieh,* deine Mitgeschöpfe so zu höhnen. Du hast es wahrlich nicht vonnöten, dich und dein Schicksal über andre zu setzen. Hunger und Schläge sind meist dein Los,

und du könntest den Undank und die Roheit der Menschen zur Genüge kennen, so gut wie ich!

Seit zehn Jahren stehen wir treu und ehrlich im Dienst des Wälder-Hans. Du wachst über seine Habe, und ich ziehe sie ihm bergab und bergauf. Während er aber in den Wirtsstuben sitzt und sich beim Glas wohl sein läßt, müssen wir auf der Straße warten und hungern und dursten und frieren.

Wenn du einen Augenblick deinen Posten verlässest, um in der Küche deinen Hunger zu stillen, so gibt's Schläge, daß du vor Schmerz heulst. Bist du alt geworden,* so schlägt er dich tot und wirft dich auf den Schindanger.

Und wenn ich nicht ziehe und springe, wie er es haben will, regnet es Flüche und Peitschenhiebe. Und mein Ende ist das Messer des Schinders.

Also laß deinen Hohn über andre Geschöpfe und lehre sie nur eines: den Menschen hassen, der unser aller Quälgeist und vor dessen Blut- und Hab- und Mordgier kein Geschöpf sicher ist — vom Stein in der Erde bis zum Adler in der Luft."

Beschämt schwieg der Hund, legte sich auf einen Habersack und knurrte in sich hinein.*

Eben kam der Wälder-Hans aus der Schenke und hinter ihm drein die Bauern und Taglöhner und Wibervölker, deren Waren er verkaufen sollte.

Durch Nacht und Nebel sah ich den Heide-Michel über das öde Feld heimziehen, während der Wälder-Hans die Laterne an seinem Wagen anzündete und

gleich darauf rief: „Hü,* Schimmel!" — und abwärts ging's dem Elztal zu.

Als wir unten im Tale angekommen waren, stand in finstrer Nacht an einem Kreuzweg eine Gestalt und rief dem Wälder-Hans ein „Halt!" zu. Es war die Butter-Bärbel, ein älteres Weibsbild aus dem Prächttal.* Sie brachte seit Jahren* Butter auf den Markt nach Freiburg, und wartete hier jeweils* auf den Wälder-Hans, um ihm ihre mit Butter gefüllten Körbe aufzuladen, sich dann zu ihm zu setzen und mit ihm zu fahren.

Die Bärbel begann alsbald zu klagen, bei der Kälte sei es anfangs kein G'spaß mehr,* Händlerin zu sein. Gestern und heute sei sie von Hof zu Hof gegangen, um ihre Butter* zusammenzubringen, und Wetter und Wind* hätten sie bis ins Mark hinein frieren gemacht. Wenn nicht die und jene Bäuerin etwas Warmes spendiert hätte,* wär's* nicht zum Aushalten gewesen. Und nun noch die Nacht hindurch fahren im kalten Wagen und gleich nach der Ankunft auf den kalten Marktplatz sitzen, da könne man seine Sünden abbüßen.

So und ähnlich klagte das Butterweib im Weiterfahren das Elztal hinab ihrem Freunde, dem Wälder-Hans. Diesen ließen aber die Klagen der Bärbel kalt. Er meinte, das alles müsse er ähnlich auch mitmachen, aber so bringe es eben ihr beiderseitiges Gewerbe mit sich.* Wenn die Bärbel Näherin geworden wäre, könnte sie im Winter an den Ofen sitzen und im Sommer in den Schatten. So aber sei sie Butterhändlerin

geworden und müsse es sich im Leben darnach gefallen lassen.

Er, der Wälder-Hans, wisse sich zu helfen bei jeder Jahreszeit. Im Sommer trinke er möglichst viele Schoppen gegen den Durst, im Winter tue er es ebenso gegen die Kälte.

Drum, wo in einem Dörflein auf der Fahrt durchs Elztal heute noch ein verspätetes Wirtshauslicht brannte, hielt er an und trank eins, und die Butter-Bärbel trank mit ihm. An die armen Geschöpfe, die vor dem Wagen und im Wagen froren und zitterten und Schmerzen litten, dachte keines von beiden.* Sie* waren ja Menschen, jene nur Tiere, und für diese hat der kultivierte Universitätsprofessor, der sie bei lebendigem Leib* mißhandelt, so wenig ein Herz wie der rohe Fuhrmann.

Als wir uns nach langer, kalter, nächtlicher Fahrt gen Morgen der Hauptstadt des Schwarzwaldes* näherten, sprach der Wälder-Hans zur Bärbel: „Du könntest die Besen, welche hinten im Wagen liegen, auf dem Markt feil halten neben deiner Butter. Der Heide-Michel hat sie mir mitgegeben. Er ist ein armer Mann, und ich möchte ihm seine Ware so gut wie möglich verkaufen. Du kennst aber die Stadtweiber besser als ich und bringst die Besen drum auch besser an.*"

„Gern," gab die Bärbel zurück, „will ich dem Heide-Michel seine Besen verkaufen. Sie sind aber nicht mehr so begehrt wie früher. Die besseren Leute wollen jetzt nur noch Wurzelbesen*; aber ich

will schauen, daß ich die Birkenbesen, so gut es geht,* zu Geld mache."

V. Eine ganz neue Welt

Eine halbe Stunde nach diesem Zwiegespräch lagen wir Birkenkinder zu den Füßen der Butter-Bärbel auf dem Münsterplatz* zu Freiburg.

Das war der denkwürdigste Tag meines Lebens, der Tag, an dem ich einige Stunden auf diesem Marktplatz lag und in eine ganz neue Welt hineinsah.

In Nacht und Nebel zogen die Marktweiber daher, beladen mit schweren Körben, setzten sich auf eine lange Reihe von Bänken auf den kalten, steingepflasterten Münsterplatz und warteten frierend auf die kaufenden Stadtweiber.

Im Vordergrund erhob sich das majestätische Gotteshaus wie eine riesige Steinpredigt* gen Himmel, als wollte es sagen: „Wie groß bin ich, und wie klein seid ihr Menschen mit all euerm Krämerwesen! Millionen haben schon zu meinen Füßen gekauft und verkauft und sind längst in Staub gesunken; ich aber, eures Gottes Haus, bin ewig und unveränderlich euch armseligen Menschen gegenüber."

Als die kalte Morgensonne den Platz beleuchtete, übersah ich, elender Besen, den ganzen Markt und erkannte nach einiger Umschau, daß unsereiner die niedrigste Stufe unter den feilgebotenen Waren einnahm.

Einst wiegte ich mich im Äther des Himmels, die Vögelein sangen mir ihr Morgen- und ihr Abendlied, die Hirtenknaben jauchzten zu meinen Füßen, und heute lag ich als die armseligste aller Waren auf den Steinen eines Marktplatzes.

Mein Ingrimm gegen die Menschen, die mich unglücklich gemacht hatten, wuchs, und ich fand nur einigen — wenn auch elenden — Trost darin, daß ich hier so viele Mitgeschöpfe unter der gleichen Tyrannei leiden sah. Vom Vogel in der Luft bis zum armen Frosch herab erblickte ich zahllose Tiere auf dem Marktplatze, alle geopfert der Gier der Menschen.

Und von der Kastanie und von der Winteraster bis hinab zum Birkenbesen hatten unzählige Pflanzen ihre Heimat verlassen und sterben müssen, um hier verkauft zu werden.

In hellen Scharen strömten aus Gassen und Gäßlein* die Stadtweiber, um ihre Einkäufe zu machen. Mit Netzen, mit Körben, mit Taschen und Säcken bewaffnet, zogen sie daher, arm und reich, schön und häßlich, um die Bedürfnisse des menschlichen Lebens einzuhandeln.

Ich sah hier, wie ihr Menschen geplagt seid für eures Lebens Notdurft und wie ihr alles teuer erkaufen müßt, wovon ihr leben wollet. Ich gönnte* euch Tyrannen diese Sorge und die Umstände, die ihr machen müßt, um leben zu können.

Wie viel besser sind wir, die Opfer eurer Lebsucht, daran! Uns Birkenreiser und die Pflanzen alle nährt und kleidet* die Mutter Natur ohne unser

Zutun. Licht und Luft und Essen und Trinken kommen uns zu, ohne daß wir das geringste dazu beitragen müssen. Kurzum, wir und unzählige Mitgeschöpfe wären sorgenlos und glücklich, wenn es keine Menschen gäbe.

Es dauerte lange, bis mein Schicksal entschieden wurde. Zunächst handelten und markteten die Käuferinnen um Lebensmittel, die sie den armen Landweibern möglichst billig abdrückten.* Besen waren nicht gesucht, und während die Butter-Bärbel ihre Butter fast alle angebracht hatte, lagen wir Birkenkinder noch unbegehrt am Platze. Die Bärbel fragte unermüdlich: „Braucht ihr keine Besen?“ — und erhielt zur Antwort: „Birkenbesen sind nicht mehr Mode. Die neumodischen Dienstmädchen schämen sich ihrer,* sie wollen Wurzelbesen.“

Endlich kam eine einfach gekleidete, ältere Frau und verlangte nach einem Birkenbesen; aber, wie sie sagte, nicht für sich, sondern im Auftrage einer Köchin, die keinen Besen durch die Stadt tragen wolle.

Diese Köchin schenke* ihr, der armen Frau, den Kaffeesatz und andre Abfälle aus der Küche, und dafür besorge sie ihr derartige Einkäufe und Ausgänge.

Die Butter-Bärbel machte einen Besen von den andern los und übergab ihn der Frau für zwanzig Pfennig.* Dieser Besen war ich.

VI. Bei dem jungen Bierprinzen

Die Frau nahm mich unter den Arm, wanderte durch Straßen und Gassen, und verschwand endlich mit mir in einem kleinen, aber schönen Hause.

In diesem Hause ging nun mein Unglück erst recht an. Was ich in dem halben Jahre, welches ich da zubrachte, erlebt habe, das gäbe ein ganzes Buch. Ich will mich aber kurz fassen und dir nur den kurzen Inhalt meines Lebens und meiner Erfahrung mitteilen, um dich nicht allzulange aufzuhalten. Die Matten sind jetzt noch feucht, und du könntest dich erkälten, wenn du zu lange bei mir säßest und meine Klagen alle anhören wolltest.*

Das Haus bewohnte ein junges Ehepaar. Er war der Sohn eines reichgewordenen Bierbrauers und lebte von dem, was sein Vater ihm hinterlassen; lebte, wie alle diese Glückspilze der Industrie, ein Leben des Vergnügens und des Nichtstuns.

Sie war die Tochter eines armen Universitäts-Professors und hatte den jungen Bierprinzen geheiratet, weil sein Geld ihr ein bequemes Dasein bot.

Er rauchte Zigarren, spielte Billard, ging auf die Jagd, las Zeitungen und machte nebenbei „in Papieren*."

Sie spielte Klavier, malte, fuhr Rad,* genoß Romane, besuchte das Theater und gab Teegesellschaften. Von der Haushaltung verstand sie nicht das geringste. Nicht einmal* Tee hätte sie kochen können.

Und wenn sie bisweilen in die Küche kam und vom Kochen redete, war das so dumm, daß die Köchin und das Zimmermädchen das Lachen nicht halten konnten und nachher über die „dumme Schneegans*“ spotteten,“ welche sie sonst mit „gnädige Frau“ zu titulieren hatten.

Ihre Dienstboten waren zwei Mädchen vom Land, die aber in der Stadt alles, was sie aus der Heimat mitgebracht, abgestreift hatten: Tracht,* Sitte, Mundart* und, dem Beispiel der Herrschaft folgend, auch die Religion.

Den Sonntagmorgen benutzten sie,* statt zur Kirche zu gehen, um einen Spaziergang in Begleitung ihrer guten Freunde vom Militär zu machen. Sie erzählten sich dann gegenseitig, wo sie gewesen und wie gut sie sich unterhalten hätten.

Diese Mädchen waren stets einig, weil beide darauf bedacht waren, ihre Herrschaft so gut wie möglich zu hintergehen, was um so leichter war, als die klavierspielende, malende und radelnde Frau, wie gesagt, nichts vom Hauswesen verstand. Sie konnte nicht einmal einen Wurzelbesen von einem Reisigbesen unterscheiden. Darum war auch ich ins Haus gekommen unter der Firma „Wurzelbesen.“ Der Betrag des Minderwertes* war in die Tasche der Köchin gewandert.

Weniger einig als ihre Dienerinnen war deren Herrschaft. Der „gnädige“ Herr und die „gnädige“ Frau schrieen einander oft noch spät am Abend so laut und so mißliebig an, daß ich, dessen Platz

hinter der Küchentüre war, es nur zu gut hören konnte.

Sie schalt ihn einen „Bierlümmel“ ohne Bildung und Anstand, weil er nach Tabak oder nach Cognac riechend* aus seiner Abendgesellschaft heimgekommen war.

Als Antwort mußte die gnädige Frau die Worte: Bettelmensch, Faulenzerin und ähnliche hören.

Am andern Tag waren beide aber meist wieder einig, und man hörte nur: „Lieber August“ und „Liebe Ella!“

Doch, was soll ich dir von euch Menschen reden, von eurer Ehrlichkeit, eurer Bildung und eurer Heuchelei! Du kennst das alles. Ich wollte dir ja nur von meinem Unglück erzählen.

Ja, Unglück! Oder ist es keines, wenn lebensfrohe Birkenkinder aus dem Äther des Himmels herabgerissen und hinter eine Küchentüre gestellt werden?

Ist es kein Unglück, wenn sie diesen elenden Winkel nur verlassen, um in Staub und Kot getaucht zu werden; sie, die mit den Zephyren gespielt und im Tau des Himmels sich gebadet?

Ist es kein Unglück, wenn die einstigen Gefährten jauchzender Hirten und singender* Schnitterinnen nur noch streitende Eheleute und betrügerische Dienstboten um sich sehen, und nachts als Gesellschaft hungrige Mäuse?

O, wie oft dachte ich hinter meiner Küchentüre an die Mahnungen der Birkenmutter, und wie oft

verwünschte ich euch Menschen, die ihr eure Mitgeschöpfe so unglücklich macht!

In Freiburg werden die Straßen noch in alter, schöner, deutscher Sitte von den Hausbewohnern gefegt.* Und die Mittwoch- und Samstag-Nachmittage waren die einzige Zeit, wo ich in die frische Luft kam. Aber was nützte diese mir, dem Schnee und Straßenkot Hören und Sehen und Fühlen nahmen!

Die Köchin war zu stolz, eine Gasse zu kehren; darum mußte mich die arme Frau, welche mich von der Butter-Bärbel gekauft hatte, auf der Straße und auf dem Trottoir mißhandeln.

Ich kam von diesem Mißbrauch eines Birkenkindes, das einst so lichte und hehre Tage gesehen, jeweils erst wieder zu mir, wenn die Frau mich in das Bächlein, so* in Freiburg durch alle Straßen zieht, tauchte, um mich vom Schmutze zu reinigen.

So war das Wasser meine einzige Wohltäterin, aber auch meine Leidensgefährtin;* denn allen Schmutz muß es sich gefallen lassen. In das Bächlein, das klar und heiter von den Bergen herab in die Stadt kommt, werft ihr jeden Unrat und mißhandelt es dadurch geradeso wie uns Birkenkinder.

Im Hause drinnen, im Hof und in den Gängen handhabte mich die Köchin; sie fand es aber nie der Mühe wert, mich draußen im Bächlein wieder zu kühlen; denn es hätte jemand das dumme Bauernmaidle mit einem Besen in der Hand sehen können.*

So war, alles in allem genommen, schließlich die Ecke hinter der Küchentüre, sonst ein trauriger Zufluchtsort, noch mein Bestes.* Ich hatte doch Ruhe, und wurde nicht erniedrigt in Staub und Kot.

Ja, ich hatte in dieser finstern Ecke öfters noch Gesellschaft. Ein Mäuslein, das in stillen Stunden des Tages aus der Wand* kroch und nach Brosamen und sonstigen Abfällen ausging, versteckte sich der Nähe halber, sobald ein Geräusch sich hören ließ,* unter mich, bis die Gefahr vorüber* war.

Das verfolgte Tierchen tröstete mich manchmal im eignen Elend, wenn es erzählte, wie die Menschen mit seinem Geschlecht umgehen.

„Von Gott ins Dasein gerufen wie sie," also pflegte es zu sagen, „verfolgen uns die Menschen auf jegliche Art durch Katzen, durch Gift und durch Fallen. Und gerät eines von uns lebendig in ihre Gewalt,* so wird es erschlagen oder ersäuft oder zertreten.

Und das alles tun sie uns armen Geschöpfen an, weil wir unser bißchen Nahrung nehmen, wo wir es finden und wie der, welcher uns geschaffen, es uns gelehrt hat von Jugend an.

Aber so sind sie, diese Menschen; sie allein wollen Gottes Willen kennen und verehren, und doch verfolgen, quälen und töten sie ihre Mitgeschöpfe herz- und gefühllos! O, diese Heuchler!

Mir haben sie Vater und Mutter und zahlreiche Geschwister* ermordet; sie werden über kurz oder lang auch mich den Meinen nachsenden."

Und so war es. Eines Tages nahm mich die Köchin aus der Ecke; das Mäuslein huschte unter mir hervor. Das Weibsbild schlug mit mir nach dem armen, flüchtigen Geschöpfe, und von mir wider Willen erschlagen, verendete die unglückliche Freundin vor meinen Augen.

Meine Verbitterung nahm zu, und ich beneidete das Mäuslein; es hatte ausgelitten für immer.

Doch auch die Stunde meiner Erlösung schlug. Der Winter war lange* gewesen, Schnee und Regen wechselten monatelang ab.

Die Straßen waren schmutziger denn je und machten mich immer elender und arbeitsunfähiger.*

An einem Mittwoch-Nachmittag im Frühjahr meinte die Frau, welche die Armut gezwungen hatte, mich zu kaufen und unglücklich zu machen, zur Köchin: „Der Besen ist jetzt auch nichts mehr.* Man sollt' wieder einen neuen haben." „Werft ihn, wenn ihr heute mit dem Fegen fertig* seid, in das Bächle und kauft am Samstag einen andern" — lautete das Urteil der Küchenfee.*

Ich frohlockte! Endlich, so sagte ich mir, geht's an die Erlösung. Das Bächlein wird mich fort-tragen in die Dreisam, und diese wird mich dem Rheine zuführen.* In seinen reinen, klaren Fluten werde ich mich auflösen, und im Sande seiner lachenden Ufer wird mein Grab sein.

Doch nicht bloß bei den Menschen, auch bei den Besen, kommt es oft anders, als sie denken und wünschen.*

Die arme Frau löste mich an jenem Nachmittag

vom Stiele und warf mich in das rasch vorbeieilende Stadtbächle.

VII. Der Enkel des Katzenfürsten

Lustig tanzend gleitete ich dahin, an deiner Martinskirche* vorbei und freute mich schon, bald aus der Stadt heraus und wieder, wenn auch verstümmelt und elend, in Gottes freier Natur zu sein.

Auf einmal aber — ich war eben bei den Linden in der Unterstadt — griff eine rauhe Hand nach mir und zog mich aus den sanften Wellen.

Es war der Hausknecht des Lindenwirts.* Er wusch* gerade seine Stiefel ab im Bächle, sah mich dahertanzen und dachte: „Den Besen kannst du noch im Stall brauchen" — packte mich und ging mit mir davon.

Nach wenigen Sekunden lag ich hinter einer Stalltüre. In meiner Nähe fraßen und stampften einige Pferde. Sie hatten mich aus meinem Schrecken wieder zur Besinnung gestampft und mich erkennen lassen, wo ich war.

Aus einer Herrschaftsküche in einen Pferdestall ist ein großer Sprung zur Erniedrigung, und doch fand ich im Stalle bessere Menschen als in der Küche.

Der Hausknecht war in der Stadt ein Bauer geblieben: ehrlich, treu, bieder und wohlwollend.

Den Pferden war er ein Freund; er redete mit ihnen, sprach ihnen zu, wenn sie fraßen, und streichelte sie.

Er und sein Herr, der Lindenwirt, verkehrten auf friedlicherem und anständigerem Fuß als der Bierprinz und die Professorstochter.

Wenn der Knecht mich nicht aus dem Bächlein gezogen, hätte ich ihn lieben können, ihn, den einzigen Menschen, bei dem ich Mitleid sah mit andern Geschöpfen.

Selbst mich schien er schonen zu wollen*; denn die ersten Tage lag ich still und unberührt hinter der Stalltüre.

Pferde waren nur tagsüber in meiner neuen Behausung. Sie gehörten Bauern und Fuhrleuten,* welche am Morgen in die Stadt fuhren, und am Abend wieder heimkehrten.

So wäre ich nachts allein in der großen, öden Stallung gewesen, wenn nicht ein alter Kater ihn zu seinem ständigen Jagdgebiet gemacht hätte.

Dieser Kater, ein Prachtexemplar, schwarz wie die Nacht und mit glühenden Augen, war auch kein Freund von euch Menschen. Ich muß dir von ihm erzählen; denn er war ein Original.

So oft er seine Gelüste an den Mäusen, die im Stalle umhersprangen, befriedigt hatte, ging er mit langen Schritten in meiner Nähe auf und ab und murrte zu meiner Freude und zu meinem Trost in seiner Katzensprache ein Klagelied über die heutigen Kulturmenschen.

„Ich,“ so sprach er murrend, „bin von gutem,

altem Katzenadel. Mein Großvater, Miaulis der zweiundsiebzigste, war Fürst* aller Katzen in dieser Stadt. Seine Tochter, meine Mutter, machte eine Mißheirat mit einem Kater aus proletarischem Stamme; aber sie gab mir das Blut und die Gestalt ihres Vater-Fürsten.

Ich habe ihn noch wohl gekannt, den alten Miaulis, der mich trotz der Mißheirat seiner Tochter sehr lieb hatte.* Wenn er in mondhellen Nächten seine Katzenuntertanen auf dem Rathausdache versammelte, und ihre Klagen hörte über den Undank der Menschen, so konnte er manchmal sagen: „Einst haben die Menschen uns Katzen göttliche Ehren erwiesen, in Anerkennung unsrer Leistungen bei Vertilgung der Mäuse. Im alten Ägyptenlande* errichtete ihr Dank uns* Tempel. Und selbst im christlichen Mittelalter bis herauf in die neue Zeit waren wir liebe und geehrte Hausgenossen der Menschen. Auf jeder Ofenbank lag ein Kissen bereit für unsre Ruhe; mit der Familie nahmen wir unsre Mahlzeit* ein, und im Alter bekamen wir das Gnadenbrot.

Je kultivierter die Menschen wurden, um so undankbarer und herzloser benahmen sie sich gegen unser Geschlecht, das heute nur noch im fernen Indien geehrt und gepflegt wird nach Verdienst. Dort gibt es Spitäler für Katzen, während wir in Europa in unsern alten Tagen durch Totschlag oder Gift aus der Welt geschafft werden.

Mich aber, Miaulis den zweiundsiebzigsten, mich, dessen Ahnen schon in den Hütten der Steinmetzen,

welche das Münster erbauten, Mäuse fingen, mich sollen sie nicht töten."

Und er hat Wort gehalten, der alte Katzenfürst. In einer stürmischen Nacht — es mögen zehn Jahre her sein — stürzte er sich von der Spitze des Münsters auf das Pflaster und war tot.

Er hat nicht mehr erlebt, was ich. In den Häusern der heutigen Stadtmenschen gibt's längst keine Ofenbänke und keine Katzenkissen mehr. Unsereiner darf sich überhaupt nicht blicken lassen in einem neumodischen Hause. Wenn's gut geht, dulden uns noch bürgerliche und ärmere Leute, aber auch nicht mehr in der Stube. Wo es noch hoch hergeht, steht in einem Winkel des Hausganges ein altes Schüsselchen mit Abfällen für uns.

Kommt eine von uns aus Hunger in eine Küche, so hagelt es Holzstücke auf sie.

Wenn bisweilen ein Menschenkind uns noch einige Liebe erweist, so ist's eine alte Jungfer, die lieblos durchs Leben wandern mußte und im Alter noch mit Katzenliebe sich begnügt.

Ich war in meinen jungen Jahren auch einige Zeit der Liebling einer solchen Jungfer; aber wenn sie mich zärtlich behandelte, küßte und mich an ihr altes Herz drückte, ging mir ein Widerwille durch die ganze Katzenhaut, so daß ich meiner Dame bald entfloh und seitdem mich als Katzen-Stromer durch die Welt schlage.

Die Menschen verachte ich, weil sie es an uns verdient haben und ich sie kenne. Nicht genug, daß sie uns schlecht behandeln; sie verleumden uns auch.

Sie nennen uns „falsch," während sie selbst die falschesten und unehrlichsten aller Geschöpfe sind. Unter Tausenden gibt sich nicht einer von ihnen, wie er ist, und von Jugend an lehren sie ihre Kinder, sich anders zu geben, als sie sind, und sich so unnatürlich und geziert als möglich zu benehmen.

Von der Falschheit der menschlichen Weibervölker* will ich gar nicht reden; gegen die sind wir Katzen wahre Musterengel* von Biederkeit und Offenheit.

Sie sagen von uns ferner, die Herren der Schöpfung, wir seien katzenbucklig und kriechend, während sie viel weniger Rückgrat haben als wir und vor ihren Fürsten viel mehr Kratzfüße machen als wir Katzen vor einem Katzenkönig, wie Miaulis der zweiundsiebzigste es war, der sich seinen Lebensunterhalt selbst verdiente und verschaffte und damit nicht seine Untertanen belastete.

Am boshaftesten aber ist es von den Adamskindern, daß sie ihre eignen Sünden mit unsern Namen belegen. Wenn sie, diese genußsüchtigsten aller Wesen, durch wüstes Trinken ihrer Gesundheit geschadet haben und es ihnen schlecht ist vom Allzuviel, nennen sie das „einen Kater." Zum Hohn, daß sie uns hungern lassen, fügen sie noch den Spott und hängen uns, die wir von Wasser, Milch und Mäusen leben, den Namen* ihrer Unmäßigkeit und Völlerei an.

Sie machen Kater- und Katzenköpfe in Folge ihrer tollen Ausgelassenheit, die sie mit leiblichem Unbehagen büßen müssen, während der Ernst, der

aus unsern Zügen spricht, die Trauer bedeutet über das elende Los, das die Menschen uns bereiten.

„Aber," so schloß der Kater seine Rede in seinem Auf- und Abschreiten, „ich räche mich an ihnen so gut ich kann. Ich fange meine Mäuse nur in den Ställen, wo keine Menschen wohnen, und nachts störe ich diese in ihrem Schlaf durch mein Katzengeschrei."

Nach diesen und ähnlichen Worten machte er jeweils einen Sprung zum Stallfenster hinaus, und wenige Minuten später hörte ich ihn auf dem Dache seinen ganzen Ingrimm hinausschreien. Ich aber war wieder zufriedener mit meinem Los; denn ich hatte wieder ein Wesen gehört, das auch meinen Gefühlen für euch Ausdruck verlieh.

VIII. Mutter und Kind

Am ersten und letzten Samstag, den ich beim Lindenwirt zubrachte, sollte mir noch was geschehen, das ich dir nicht verschweigen darf. Es zeigt, wie auch im Leben eines Reisigbesens merkwürdige Zufälle nicht ausgeschlossen sind.

Also am Samstag in aller Frühe, kaum hatte der Knecht die Stalltüre aufgeschlossen, da trabte als erstes Marktpferd des Tages der Schimmel des Wälder-Hans zu mir herein.

Er schaute sich um, sah mich hinter der halbgeöffneten Türe und schnupperte mich an. Ich erkannte ihn alsbald und sprach: „Das ist ja* des Wälder-Hansen Schimmel!"

Jetzt ließ er ein freudig Wiehern ertönen, mit dem er fragte: „Ei, woher kennst du mich denn?“

Ich erzählte ihm alles, was sich auf unsre erste Bekanntschaft bezog an jenem Winterabend auf der Eck und erinnerte ihn an sein Mitgefühl mit den andern Geschöpfen und an die richtige Würdigung, welche er damals den Menschen angedeihen ließ.*

Tiefaufatmend schwellte der Schimmel seine Nüstern und sagte: „Aber wie siehst du drein, armes Birkenkind! So weit haben Kultur und Stadtleben an dir gesündigt, daß ich dich kaum wieder erkenne. Wie wird erst deine Mutter erschrecken, wenn sie dich sieht! Ich habe sie heute hierher gebracht. Draußen im Hof laden der Hausknecht und der Wälder-Hans das Birkenholz ab, welches dieser dem Bur auf dem Tochtermannsberg abgehandelt und dem Lindenwirt wieder verkauft hat.

Doch es ist ja eine Wahrheit, so billig wie Pferdefleisch, daß alles, was vom Land in die Stadt zieht, auf einen Kirchhof kommt* — und mit der Zeit elendiglich zu Grunde geht.

Ich selbst muß, von meinen Gängen in die Stadt abgeschunden, viel früher und martervoller enden als ein Ackergaul. Doch so wie diese Welt einmal unter der Herrschaft der Menschen für uns Tiere eingerichtet ist, hat ein frühes Ende großen Wert.“

Nach diesen Worten schritt der Schimmel seiner Krippe zu,* und vergaß über dem Heufressen bald seinen Weltschmerz.* Mich aber hatte er in große innere Aufregung versetzt durch die Nachricht,* daß

meine arme Mutter in meiner Nähe sei. Meine Sehnsucht ging nun dahin, zu ihr zu kommen. Aber wie sollte das geschehen? Sie regungslos draußen im Hof und ich ebenso hinter der Stalltüre.

Ich gab bereits alle Hoffnung auf, als gegen Mittag ein Fuhrmann mit zwei Pferden zugleich zum Stalle herein wollte.* Er stieß die Türe auf und da er ein Hindernis merkte, schaute er nach, erblickte mich und warf mich unmutig in den Hof hinaus.

Ich flog an die Birkenholzbeige, welche diesen Morgen aufgesetzt worden* war. Es waren zersägt und gespalten die alten Birken aus dem Hain, in welchem ich geboren worden war und die glückliche Zeit der Jugend verlebt hatte. Unter ihnen mußte meine Mutter sein.

Welche Fügung! Ich kam in die Nähe der Astnarben, auf denen ich einst gestanden, gelebt und des Lebens mich gefreut hatte.

Mutter und Kind fanden und erkannten sich, beide mißbraucht, zerstört und vernichtet, und beide unschuldig und sündenlos.

Schuld und Sünde ist* ja nur ein Anteil der Menschen, und der Fluch, mit dem ihr Herrscher, Tyrannen und Quälgeister eurer Mitgeschöpfe beladen seid, ist noch ein kleiner Trost für eure geschlagenen Opfer.

Nicht, wie ihr so gern glaubt und sagt, nicht die Bildung* und nicht die Macht und nicht das Herrsein ist das Höchste. Das Höchste eines Ge-

schöpfes ist, schuldlos dastehen dem Schöpfer gegenüber, und diese höchste Würde haben wir Pflanzen und Bäume alle ohne Ausnahme. Wir sind die Unschuld, und ihr seid die Sünde.

Darum lieber* als Reisigbesen leben und sterben ohne Schuld, denn* als Mensch leben und sterben voll Sünde* und ohne Erlösung.

Das Wiedersehen von Mutter und Kind im beiderseitigen Elend war nur kurz.

Am Nachmittag trat ein Bauersmann in den Hof, als ob er was suchte. Er sah mich, trug mich hinaus auf die Straße, wo sein Wagen stand, und legte mich auf demselben unter ein Fäßchen, damit es im Fahren nicht umherrolle. Er hatte Wein darin, den er in der Stadt gekauft.

Auf der einen Seite des Fäßleins lag ich, auf der andern ein Stück Holz. Der Mann hatte nach einem zweiten Holz gesucht, keines gefunden, im Suchen mich erblickt und — erlöst aus der Gefangenschaft im Stalle.

Statt zu Wasser, kam ich jetzt zu Land aus der Stadt, die mein Unglück gewesen war. Der Bauer und sein Weib setzten sich auf den Wagen, und es ging zum Tor hinaus.*

IX. Hilflos, einsam, und unglücklich

Bald merkte ich, daß wir talaufwärts und dem Schwarzwald zufuhren. Ich sah wieder Berge und Tannen, fühlte Waldluft und lebte wieder etwas auf.

Weit hinauf ins Tal fuhr der Bur; immer näher traten Berge und Wälder, und immer rascher rollten die Bächlein von den Halden herab.

Bei einem einsamen Gehöfte jenseit der jungen Dreisam hielt endlich der Wagen an. Es war des Buren Hof. Vor der Kellertüre wurde das Weinfaß abgeladen und bei der Gelegenheit ich in einen Winkel hinter dem Hause geworfen.

Hier lag ich in der Frühjahrssonne, und niemand kümmerte sich mehr um mich. Ich hörte wieder, wie einst, die Vögelein singen und die Hirten jauchzen; aber du weißt es aus eigner Erfahrung, daß das nicht zu allen Zeiten erfreut.

Alte, müde, dem Grabe zuwankende Menschen werden schwermütiger, wenn der Frühling kommt und alles jung und fröhlich wird, weil sie fühlen, daß sie selbst es nimmer werden und ihre Frühlingszeit vorüber ist für immer.

So ging es mir, dem alten, abgebrauchten Birkenkind. Die singenden Vögelein und die jauchzenden Hirten, die liebe Sonne und die blumigen Matten erinnerten mich nur an mein für immer verlorenes Jugendglück und machten mir nur wehe in der Seele.

Vor dem Hof saß oft des Bauern Mutter, ein steinaltes, runzeliges Weiblein. Sie wärmte sich, still vor sich hinbrütend, in den Strahlen der Sonne. Von Zeit zu Zeit aber hörte ich sie murmeln: „Was tut auch unsereiner noch auf der Welt?“ Und dann nahm sie ihren Rosenkranz aus der Tasche und betete. Ich glaubte fest, sie bete

jeweils um baldige, gnädige Erlösung aus diesem Leben.

Der Frühling ging, der Sommer kam. Beide machten alles glücklich und zufrieden in und außerhalb des Hofes an der Talenge der Dreisam, nur die alte Großmutter und mich nicht. Wir seufzten mitten im Sonnenschein und wünschten Erlösung. Sie kam.

Kaum warf der Herbst die ersten Nebel ins Tal, so sah ich die Großmutter nimmer. Sie legte sich nieder zum Sterben. Eines Morgens trugen sie die Lebensmüde als Leiche das Tal hinab unter den Tränen ihrer Kinder und Enkel.

Sie hatte ausgelitten, die alte Frau, und ihr Scheiden legte auch mir wieder die Sehnsucht nach Auflösung näher.

Wie aber sollte diese mir nahen? Oft wünschte ich, die Bäuerin oder ihre Magd möchten* mich sehen und in der Küche verbrennen, oder die Dreisam, die wenige Schritte von mir über Felsgestein* sprang, mich mitnehmen auf ihrem Todesweg zum Vater Rhein.

Ich träumte immer noch von einem Grabe an seinen reizenden Ufern, die ich einst von den Bergen des Kinzigtales aus erblickt hatte.

Da, es war um Allerheiligen, öffneten sich in einer stürmischen Nacht die Schleusen des Himmels, und tagelang ergoß der Regen sich über das Land.

Die Dreisam schwoll und nahte sich dem Gehöfte* im engen Tale. Des Bauern Kinder jubelten

über das viele Wasser, dessen Steigen ihr Vater mit Besorgnis betrachtete.

Die Kinder warfen Stücke Holz* in die Fluten und freuten sich, wenn sie, hoch auftanzend, davon zogen.

Der Hannesle, des Bauern Jüngster, erspähte mich bei diesem Spiele und tat mir den Gefallen, mich in die hochgehenden Wellen zu werfen.

Diesmal hoffte ich sicher, von der mächtigen Flut hinaus in den Rhein getragen zu werden und, zerrissen und zerfetzt, endlich einmal sterben zu können.

Doch wen das Unglück verfolgt, den verfolgt es bis ans Ende.* So ging es auch mir. Kaum auf meinen Wellen im Weichbild der Stadt angelangt, wurde ich in den Kanal getrieben, welcher gegen die Karthause hin abzweigt, um die einstigen Klostermatten zu bewässern.

„Der Mattenknecht*“ hatte seine Stellfallen, die bald da, bald dort an dem Kanal angebracht waren, geöffnet, und die Wasser trugen mich in den Graben, in welchem du mich heute getroffen.

Als die Kälte kam, leitete der Mattenknecht das Wasser ab, und den ganzen Winter über und bis heute lag ich im trocknen Graben, hilflos, einsam und unglücklich.

Nur im Anfang des Frühjahrs leistete mir bisweilen ein alter Frosch Gesellschaft. Er kam an warmen Abenden den Graben herauf gehüpft, setzte sich zu mir und quakte seine Weheklagen in die stille Nacht hinein. Sie galten alle euch Menschen.

„O, diese schrecklichen Menschen, wie quälen sie uns arme Frösche!“ So klagte und quakte der alte Froschvater, klagte und quakte, bis er nimmer kam.*

Seitdem, es mögen etwa drei Wochen sein, bin ich wieder allein mit meinem Jammer.

X. Erlösung

Oft sah ich dich vorbeigehen, sah auch, wie du bisweilen zerlumpte Bettler, die des Weges* daherkamen, anhieltest, ausfragtest und beschenkt entließest. Und ich dachte manchmal: „Wenn der lange schwarze Mann* dein Elend kennte, er würde dich sicher erlösen.“

Heute kamst du zu mir herein. Ich benutzte die Gunst des Zufalls und erzählte dir mein Leben.

Ich sehe es deinen Mienen an, du hast aus meiner Erzählung Mitleid mit mir geschöpft; drum wage ich an dich die eine Bitte:

„Nimm mich weg von hier, aber wirf mich nicht in die nahe Dreisam; im Wasser habe ich kein Glück. Dort drüben am Walde sehe ich Rauch aufsteigen. Wo aber Rauch ist, da ist Feuer. Trage mich zu jenem Feuer, und wirf mich hinein. Ich will dann als Rauch den Wolken* mich verbinden, die eben gen Norden ziehen. Möge ein gütiges Geschick mich mit ihnen hinübertragen auf die Heide, auf der ich geboren, und dort mich als Träne niederfallen lassen in den kleinen See, über

dem meine Mutter stand und über dem ich die seligen Tage der Kindheit verlebt habe.

Und wenn dann die Zweige eines jungen Birkengeschlechtes sich spiegeln in den stillen, klaren Wassern des Sees, dann will ich weinen über sie und weinen über mich, weinen über meine Vergangenheit und weinen über ihre Zukunft. Aber ich werde auch lächeln unter diesen Tränen; lächeln, weil ich da weinen und meinen Lebenslauf beschließen darf, wo ich ihn begonnen; lächeln, weil ich die Vögel wieder jubeln und die Hirten wieder jauchzen höre auf heimatlicher Erde, und weil sie Lieder singen, die ich als glückliches Birkenkind einst gehört habe."

So sprach der alte, unglückliche Besen, und hatte er mein Herz schon gewonnen durch die Schilderung seines Lebens, so rührte mich jetzt seine Bitte zu Tränen.

Ich fand zunächst fast keine Worte. Bewegt hob ich ihn auf und sprach: „Armes Geschöpf, unglückliches Opfer der unglücklichen Menschheit, dein Wunsch soll erfüllt werden. Aber eines verlange ich von dir: du darfst nicht in Bitterkeit scheiden aus deinem Leben, du mußt vorher den Menschen, die dich unglücklich gemacht, verzeihen.

Glaube mir, altes, jammervolles Birkenkind, auf den Menschen ruht noch schwereres Leid, als du erduldet hast hinter der Küchentüre. Also vergiß und vergib, ehe ich dich erlöse.

Bedenke, daß die Menschen unglücklicher sind als ihr. Sie fühlen des Lebens Not viel mehr denn ihr, und sie büßen schwer für die Sünde ihres

Stammvaters, der all seine* Nachkommen und die ganze Natur hineinzog in den Fluch des Schöpfers.

Darum seufzen sie und seufzen alle Geschöpfe, die unter des Menschen Sünde leiden, nach Erlösung."

Der Besen nickte* zustimmend, und ich fuhr fort: „Möge der Himmel deinen letzten Wunsch erfüllen und dich ruhen lassen im kleinen Bergsee unsrer Heimat! Und wenn auch mein Wunsch in Erfüllung geht, will ich dereinst ruhen zu den Füßen der Heide, die den See, dein Grab, trägt!"

Sprach's und ging mit ihm hinüber zum Waldsaum. Hier hatten die Armen, die mit mir die Karthause bewohnen, die Waldmatte geräumt vom Laub und Holz des Winters und ließen beides verbrennen von lustigen Flammen.

In diese warf ich meinen armen Freund zum Staunen der Männer, die mich mit dem alten Besen daher kommen sahen.

„Für den ist's nicht schad*," meinte einer von ihnen. Keiner aber ahnte, daß ein Unglücklicher von seinem Dasein erlöst werden sollte.

Ich blieb stehen,* bis der Besen verbrannt war. In lichten Rauchringen erhob er sich hinauf zu den Wolken und zog mit ihnen dem Walde und dem Kinzigtale zu.

Ich schaute ihm lange nach und erst, als er jenseit des Waldes verschwand, schied ich* mit den Worten: „Mögest du sicher erreichen die Berge und Wälder, in denen wir beide einst jung und glücklich waren!"

NOTES

For grammatical forms and ordinary meanings see Vocabulary.

I

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3. 1. **ſeit Jahr und Tag** (ſeit, *prep.* + *dat.*, 'since,' 'for'), 'for a year and a day,' i.e. 'for a long while past.' Notice the *present* bringe ich . . zu; cf. Fr. 'Je *suis* ici depuis longtemps.' Distinguish between—

ſeit acht Tagen,
vor acht Tagen,
auf acht Tage.

,, 2. **die Stadt Freiburg:** German omits 'of.' Cf. Lat., *urbs Roma* = die Stadt Rom. Freiburg, commonly called Freiburg i/Br. (= im Breisgau), in SW. Germany, where the plain of the Rhine is joined by the outlying spurs of the Black Forest hill-country, a fine old cathedral and university city, founded, it is said, by Duke Berthold II. of Zähringen about the end of the eleventh century. Freiburg is situated on the little river Dreisam, which flows from the Black Forest into the Rhine. Its present population including suburbs is about 55,000.

,, 3. **Karthäuſerkloſter,** 'Carthusian monastery' or 'convent'; (Kloſter = 'cloister'). The Carthusian Order was founded in the eleventh century. The best-known Carthusian house was La Grande Chartreuse, near Grenoble, suppressed in 1903 by the French Government. The English 'Charter House,' in the City of London, is a corruption of the same word. Matthew Arnold's fine poem on the Grande Chartreuse is well known. Notice that the following jetzt ſtädtiſches Armenhaus, not being in the dative, is not strictly in apposition to Karthäuſerkloſter, but has the force of a separate relative sentence, 'which is now the town poor-house.'

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3. 5. **tannenumgrenzte,** 'fir-round-girt' 'fir-girt.' um, *adv.*, 'round'; ringsum, 'round about'; umkippen (see Vocab.) 'to tip over' 'turn upside down.'

,, 6. **sinne und spinne,** 'ponder and turn over [in my mind]' = 'meditate.' The phrase is also used of a cat sitting with its paws tucked in purring before the fire. spinnen is really 'to spin,' but is used in connexion with sinnen, as here, by Goethe. Similar riming phrases are common in German, e.g.—

dann und wann, now and then.
ohne Saft und Kraft, insipid.
Knall und Fall, suddenly.
ächzen und krächzen, to moan.
singen und springen, to hop about for joy.

,, 11. **stillvergnügt,** 'quietly happy' 'at peace.' The word well expresses the inward condition described by Browning in his beautiful poem, *The Guardian Angel*—

Pressing the brain which too much thought expands
Back to its proper size again, and smoothing
Distortion down, till every nerve had soothing,
And all lay quiet, happy, and suppressed.

4. 3. **Wassergraben,** 'ditch.' Distinguish between der Graben 'hole made by digging' 'trench' 'pit' and das Grab 'the grave.'

,, 7. **in meinem Geiste:** der Geist 'spirit' 'soul.' Der heilige Geist 'The Holy Ghost'; geistlich 'spiritual'; geistig 'intellectual'; der Geistliche is a general term for a clergyman in Germany, i.e. a person professionally concerned with spiritual matters.

,, 8. **Kulturfeind,** 'enemy of civilisation.' The 'civilisation' to which the author has as great a dislike and which he as profoundly mistrusts as our own Ruskin is the so-called 'progress,' which readily flings away all that is pure, lovely, and of good report in the customs and character of a people in exchange for a present *material* gain. The same idea is expressed in the quaint-sounding title of a book by another English „Kulturfeind," E. Carpenter, viz., *Civilisation: Its Cause and Cure.* Cf. Wordsworth—

The world is too much with us: late and soon
Getting and spending we lay waste our powers;
Little we see in nature that is ours;
We give our lives away, a sordid boon.

,, 12. **Menschen.** Distinguish between (der) Mensch 'a human being' 'mankind' (Lat. *homo*), and (der) Mann 'a male person' 'man' (Lat. *vir*).

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4\. 13. **laß dir, der du die Kultur so liebst, erzählen.** The relative after a personal pronoun cannot be welcher, welche, welches, but must be der, die, das, and if the personal pronoun is of the 1st or 2nd person, it has to be repeated after the relative. Therefore der is here followed by du. Cf. Siepmann's *German Primer*, § 118 p. 175. laß . . . erzählen (dir), lit. 'have narrated to you, you who are so fond of civilisation' = 'listen to this narrative' (the rel. sentence is of course sarcastic). This is a common use of lassen, 'to get done,' 'make *or* allow to be done'; note that while the dependent verb is passive in English, it is active in German. Cf. colloquial Scotch 'I'll lat ye see it,' i.e. 'I will show it to you.'

,, 20. **nur.** Notice the phrases wenn nur 'if only' 'provided that'; geh nur! 'oh, *do* go!' Sehen Sie nur, was Sie gemacht haben 'Just see what you have done!' Nicht nur . . sondern auch 'not only . . but also.' After a negative subject, as here, auch nur has the force of 'even as much as.'

,, 31. **es dämmert anfangs bei,** 'it is beginning to dawn upon': anfangs is the adverbial genitive, like nachts; its use in this sense is rather provincial, and should not be imitated; the usual way to express the idea would be es fängt neuerdings . . an zu dämmern.

es dämmert, *impers. verb* meaning both (1) it dawns, and (2) it is getting dusk. Cf. die Götterdämmerung, the name of one of Wagner's great operas.

5\. 7. **im Kinzigtal geboren wie du.** The Kinzig valley lies in the Black Forest, to the SE. of Offenburg (itself SE. of Strassburg), near which the little river Kinzig flows into the Rhine. Dr. Hansjakob, the author of this tale, was born in the ancient little country-town of Haslach, about half-way up the valley (see Introduction). From Haslach a lateral valley, the Elztal, leads past the mountain birthplace of the 'Besen' under the Heidburg, a lofty hill, into the Prächttal, another valley running SW. towards Freiburg, along which Wälder-Hans with Butter-Bärbel drove all night to be in time for Freiburg market the next morning. Haslach is locally called 'Hasle': see l. 9.

,, 8. **deinem „Paradies":** the pretty village of Hofstetten, nestling among beautiful green hills in the Elztal, much beloved by the author.

,, 15. **„mittleren Buren auf dem Tochtermannsberg":** a local allusion: '[whose waters turn the mill belonging to] the "middle farmer"' (i.e. the second of the three who have farms there) 'on the Daughter's-Husband's-Hill." The curious name of this hill is traditional.

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5. 18. **die Mutter, die mich geboren** [sc. hatte], 'the mother who gave me birth.' The auxiliary in a relative sentence with compound verb is frequently omitted in German, a custom which had better be avoided. There are several instances in this book.

II

6. 6. **Elztal:** see p. 5 l. 7 note.

,, 9. **Ginsterblumen,** 'the yellow broom,' *planta genista* (the 'Plantagenet' plant), the golden glory of which sent the great Swedish botanist Linnaeus to his knees in grateful praise when he saw it in masses for the first time on a heath. The prickly gorse is Stechginster. 'Golden,' as applied to the transfiguring radiance of the sunlight of high summer upon vegetation in South Germany, is no mere figure of speech.

,, 10. **Hirtenknaben.** Knabe 'boy,' the original meaning of the English *knave*; e.g. 'kitchen-knave' = cook's boy, scullion; then, a lower-class youth; then, a low person generally; lastly, a person in any class of life, of low cunning, without honour or moral principle.

,, 15. **„Völker"** is here used in its old meaning as referring to the lower classes—servants, labourers.

7. 2. **Frühjahrs= und,** etc., i.e. Frühjahrszeit und Sommerszeit. Where two words compounded with the same other word follow one another closely, the first commonly breaks off thus with a hyphen. Cf. p. 21 l. 2, Morgen= und Abendlied 'morning and evening song.' One sometimes even sees Sonn= und Montag 'Sunday and Monday.'

,, 5. **Kandelberg:** a mountain in the neighbourhood of the Elztal.

,, 13. **gefallen:** past part. of gefallen, ie, a, to please, with *dat.* of the person. Das Buch gefällt mir nicht, 'I do not like the book.' Translate into German—'now the years draw nigh when thou shalt say, I have no pleasure in them' (Ecclesiastes xii. 1).

,, 23. **Keltenbäuerlein.** The Celts were a great parent-stock of people in north-western Europe in pre-Christian times, although the Romans used the name in a more restricted sense to denote the inhabitants of Gaul. The early Celtic tribes of Germany were of the same stock as the inhabitants of Britain before the Saxon conquest, and as the present inhabitants of Wales, Cornwall and Brittany. Their religious rites were of a Druidic character; their settlements, etc., are described by Caesar.

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7\. 26. **ehrbaren:** the suffix -bar in German often corresponds to the Latin-derived suffix *-able* in English: ehrbar 'worthy of' Ehre 'praise' 'repute.' Cf. achtbar 'worthy of respect' 'respectable'; schmeckbar 'appreciable by tasting'; ein reitbarer Weg 'a "rideable" road,' i.e. a good road, fit for riding.

,, 27. **Alemannen:** the Alemanni were a confederation of the descendants of some of the old Suevic tribes; they had spread southward from the Main and occupied the country along the upper Rhine and the Danube. Notice that while we still keep to the Latin name for Germany (the 'Germania' of Tacitus, etc.), the French follow the custom of their Gallic forefathers and call it 'the country of the Alemanni' (= *Allemagne*).

Franken. The Franks were the greatest of the Germanic confederate tribes of the early Middle Ages. They had formerly been in occupation of the lower Rhine, but moved southwards and established themselves along the right bank of the Rhine from Mainz (= Mayence) onwards. Here they came into conflict with the Roman military settlements, and at length crossed the Rhine and spread over a considerable part of Gaul and Western Switzerland. Clovis, one of the early Frankish chiefs, an ambitious and far-sighted man who dreamed of a great German Empire which should rise on the ruins of the Roman one, brought the territories of the Alemanni in Germany and Switzerland under Frankish dominion in one of the decisive battles of Europe, A.D. 496. But it was not until Charlemagne (Karl der Große) was crowned Emperor at Rome by the Pope, A.D. 800, that Clovis's vague dream was realised, and the Holy Roman Empire came into existence, to last for just a thousand years, until the time of Napoleon. (For its history see Bryce, *The Holy Roman Empire.*)

,, 29. **Wodan . . Freya.** English has retained rather more of the ancient German mythology in the names of the days of the week than has German itself; viz. Tuesday = Tiw's day (Tiw = Zeus and Mars, the god of lightning and battle); Wednesday = Wodan's day, Wodan being the Teutonic deity identified by the Romans with Mercurius: hence dies Mercurii = Wodan's day; Thursday = Thor's day (Thor, god of thunder); and Friday = Freya's day (Freya, goddess of love). The corresponding German terms are Dienstag, Mittwoch ('mid-week'), Donnerstag, and Freitag. English 'Easter' and German Ostern are both referable to the ancient German Ost(a)ra, the goddess of spring.

,, 30. **Götterteufeln:** tr. 'pagan divinities.' Teufel in German does not always, though it does sometimes, connote quite the

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same ideas of foulness and moral evil as are connected with the English *devil*. Teufelsdienst 'pagan rites,' *not* 'devil-worship,' such as we understand by the term as applied to the horrid orgies of the lowest savages of Central Africa, etc. This whimsical description of the ancient German Frau careering through the air like a witch on a Besenpferd, etc., is of course not to be taken too literally.

8. 2. **„Farnkopf" . . „Kandel":** local names for the Farrenkopf (a mountain SE. of Haslach, overlooking the Gutachtal) and the Kandelberg (see note, p. 7 l. 5): the two Teufelsberge of l. 8 infra. For the idea of the latter cf. the idolatrous 'high places' of the Old Testament.

,, 7. **nachts,** 'by night': adverbial (partitive) genitive. Cf. Shakespeare, *Julius Caesar*, 'Sleek-hearted men and such as sleep o' nights.' Nachts is formed in analogy with morgens, abends. The adverbial genitive is used to express a time indefinitely without specifying any particular day or hour, etc. (Definitely specified time is put in the accusative, e.g. Ich sehe ihn jeden Tag. Sie hat den ganzen Tag gearbeitet.)

,, 9. **Gengenbach:** a little old town, formerly fortified, in the Kinzigtal, 5 or 6 miles from Offenburg. Its Benedictine Abbey was founded in the eighth century; and, as in some similar cases in England, the town grew up round about the abbey.

,, 10. **Herzoge:** the reference is to the feudal system: the Frankish kings governed their territories not on a centralised system, but by delegating them to liegemen and retainers upon whom they could depend. These Herzoge or dukes gradually acquired what were practically sovereign rights over the lands and people entrusted to their government. The Zahringen dukes, at first Black Forest lords of comparatively small importance, first rose into eminence at the beginning of the great struggle between the parties of the Emperors (=Ghibellines) and the Popes (=Guelfs). Theoretically the Holy Roman Empire was based upon the twin ideas (1) that the Emperor is the temporal vicar of God on earth; and (2) that the Pope is the spiritual vicar of God on earth, both being 'equal.' The great Pope Gregory VII. (=Hildebrand), however, proclaimed the further theory that, as the spiritual is above the temporal, so the Pope was 'above the Emperor'; and that, as a logical inference, the Emperor owed the Pope filial obedience. This the Emperor Henry IV. declined to render, and was excommunicated in consequence. As by excommunicating the Emperor, the

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head of the feudal system, the Pope thereby absolved the Emperor's subjects from their allegiance, the Empire was torn by civil conflicts, some of the Emperor's vassals remaining faithful to him, others favouring the Pope. Henry was reduced to submission, and, when he went into Italy for a personal interview with the Pope, underwent the humiliating punishment of being kept waiting by the latter for three days in the courtyard of the Castle of Canossa, barefooted in the snow.

8. 11. The missionaries who converted the Alemanni to Christianity were Irish monks. The two best-known of these missionaries were Columban and Gallus. They left Ireland in the last years of the sixth century; and, after staying for a time in the Vosges mountains, where they founded monasteries, they ascended the course of the upper Rhine. Columban went on to Italy; and Gallus, with two companions, established a hermitage among the hills to the south of the Lake of Constance, where he taught and died on the spot where afterwards arose the splendid Benedictine Abbey and the town called after him St. Gallen. The Abbey of St. Gallen was from the eighth to the tenth century one of the most famous seats of learning in Europe. The work of the Irish missionaries was encouraged by the Frankish rulers, and attained to success among the rude populations because they taught not only a simple Christian faith and rules of life and conduct, but also handicrafts and agriculture, and the elements of learning and natural science. Their disciples carried their teaching far and wide through the regions on both sides of the upper Rhine.

,, 20. **die Leute,** 'the people': collective plural, no singular: -leute is, however, sometimes used as the plural of -mann in composition, when the compound word is used in a collective sense, e.g. Fuhrmann 'a driver'; Fuhrmänner 'individual drivers'; Fuhrleute 'carters,' 'people of the carter class.' On old Swiss houses one may sometimes see the following quaint motto painted or carved—

Die Leute ſagen immer, die Zeiten werden ſchlimmer.
Ich ſage aber nein, es trifft viel beſſer ein,
Die Zeiten bleiben immer, nur die Leute werden ſchlimmer.

,, 30. **böſer Buben und Maidle,** 'of naughty boys and girls.' Böſe 'bad-tempered,' 'cross,' 'nasty'; ein böſes Weib 'a shrewish woman,' of the type of Mrs. MacStinger, Captain Cuttle's formidable landlady, in *Dombey and Son*. Der Bub(e) is a small boy, with the idea of 'young rascal' commonly understood. Maidle (short for Mägdlein),

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South German and Swiss country word for 'little girl': usual word Mädchen.

9. 2. **dürfen,** 'may' 'dare,' always expresses a permission granted (to the *subject* of the verb) to say or do anything, 'Will you allow me to go with you?' Darf ich Sie begleiten? 'Boys are not admitted' Knaben dürfen hier nicht eintreten.

,, 3. **gen Himmel:** gen = gegen 'towards'; gen is usually employed in the above phrase.

,, 4. **Reutfelder „brennen":** reuten is South German for roden 'to dig up roots.' Reutfelder is newly cleared land; here used for the stubble, etc., gathered into heaps on the fields in the late autumn and burnt *in situ*.

,, 12. **eines Tages,** 'one day.' Adverbial (partitive) genitive, not expressing any particular part of the day. So frequently; see note, p. 8 l. 7.

,, 15. **ein steinaltes Männlein,** 'a dried-up little old man.' Steinalt 'very old' 'as old as the hills'; the stein= is intensive, as in the parallel English phrase 'stone-dead.' Männlein, diminutive of Mann; Wildmännli, in German-Swiss country legend, 'a little gnome,' a dwarf that is 'no canny,' like the 'broonie' of Scotch legend, and the 'little people' of Wales.

,, 16. **bliebst du stehen,** 'you remained standing,' i.e. 'you stopped.' Note that in this construction with bleiben, to remain or continue doing something, the depending verb is in German in the *infin.*, and not in the *pres. part.* as in English. Translate into German:—'They will remain sitting,' 'I do not remain lying in bed after six o'clock.'

,, 20. **„Jo, frili isch es eins":** local dialect for „Ja, freilich ist es eins" 'Aye, to be sure it is.' Distinguish between the *indef. art.* ein, eine, ein and the pronoun einer, eine, ein or eines. Cf. Siepmann's *German Primer*, § 94 p. 165.

„ma sieht's ersch, wenn ma alt isch" = man sieht es erst, wenn man alt ist.

,, 26. **ja,** 'you see' 'of course.' Ja thus used as an adverbial particle emphasises the statement, and indicates that it is to be regarded as a matter of course; wohl, on the other hand, which is similarly used, expresses only a supposition, which the speaker presumes *may* be taken for granted, though he is not quite sure—sie waren wohl jung 'I suppose they *were* young?' Ja would be used in this sense in turning into German the respectable Mr. Littimer's depreciatory opinion of David Copperfield — 'You're very young, sir; you're extremely young.'

III

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10. **Birkenhain.** Hain is a grove—what is called in the Midlands a 'spinney'; e.g. 'Caldecott's Spinney' near Rugby, mentioned in *Tom Brown's Schooldays*; Bromham Spinney, near Bedford, etc. An extensive wood, or forest, is Wald.

,, 5. **frierend:** not literally 'freezing,' but 'shivering' 'blue' 'chilly.' Connected with frieren, fror, gefroren is the rare (poetic) English adjective 'frore.' Cf. Matthew Arnold's 'Switzerland'—

> There to watch, o'er the sunk vale,
> The frore mountain-wall,
> Where the niched snow-bed sprays down
> Its powdery fall.

,, 7. **melancholischen Angesichts:** adverbial genitive.

,, 8. **„Bodenbirnen":** local word, 'ground-pears,' i.e. 'potatoes.' Cf. Erdäpfel, l. 13.

,, 10. **Taglöhner:** lit. 'day-wage man,' i.e. 'journeyman-labourer' (Fr. *journalier*). Lohn 'wages' 'reward for service rendered': cf. p. 16 l. 7. 'The workman is worthy of his hire' jeder Arbeiter ist seines Lohnes wert.

,, 16. **Weib,** 'wife' 'woman' (*old-fashioned*) is now usually replaced by Frau, the more dignified word for a married woman, except in the vulgar sense of 'female.' Weib is, however, still in use among the peasantry. Distinguish between weiblich 'womanly' and weibisch 'womanish' 'effeminate.'

,, 21. **Heide-Michel:** cf. infra, p. 14, etc., Wälder-Hans, Butter-Bärbel. This kind of nickname is common among the peasants and corresponding classes in towns in most countries, where the Christian name is much more generally in use than the surname. In Italy a person's 'name' *nome* (Lat. *nomen*) *always* means the Christian name alone, the surname being merely *cognome* (Lat. *cognomen*), and not much used among themselves save for official and business purposes, even among the upper classes. Cf. 'Bill' 'Jem' 'Jack,' etc. among English workmen, one 'Bill' being distinguished from another not by his surname, but by some epithet such as 'Ginger,' or the like.

,, 29. **morn wär i fertig mit Erdäpfel-Usmache** = morgen werde ich fertig mit dem Erdäpfel-Ausmachen, 'to-morrow I shall have finished digging up the potatoes.' Notice this common German use of fertig, which exactly corresponds to the American business slang-phrase, to be 'through with.'

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11. 1–4. **derno will i wieder . . schaffe im Feld** = danach will ich wieder an das Besenmachen. Darum wollte ich Euch fragen, Bauer, ob ich nicht Eure alte Birke verstümmeln darf zu Besenreisern (= 'I wanted to ask you, farmer, whether I mayn't . . .'). Ich will im Frühjahr Euch dafür ein paar Tage schaffen im Feld (= 'I will give you a few days' work for it'). Schaffen, in the sense in which it is employed here, is now generally replaced by arbeiten.

,, 6–9. **loß ich . . in Hasle drunte** = lasse ich Euch Besenreiser holen in meinem Birkenwald. Das nächste Jahr muß er [sc. der Birkenbaum] doch umgehauen werden; er ist jetzt alt genug, und das Birkenholz gilt Geld (= 'is worth money') in Haslach drunten.

,, 12. **sollten,** 'would have to.'

jetzt erst, 'only now'; Lat. *jam demum* = 'now and not till now.'

wir lebenslustige Birkenkinder: a qualifying adjective standing virtually alone before a noun follows the declension of the definite article. Siepmann's *German Primer*, § 79 p. 159.

,, 21. **schließlich:** lit. 'by way of shutting' or 'locking'; schließen 'to lock'; Schlüssel 'key'; Schluß 'conclusion' 'end.' Cf. ausschließlich (lit. 'out-shuttingly'), i.e. 'exclusively.'

,, 29. **wo,** 'where.' Carlyle placed the scene of an episode of his *Sartor Resartus* at 'Weisznichtwo,' 'Don't-know-where,' i.e. a purely imaginary place.

12. 7. **uralten Hütte,** 'an extremely old cottage' 'a primitively ancient cabin.' Ur- in composition means 'original' 'primitive'; Uranfang 'the very beginning'; Urtext 'the original text' of a book.

,, 9. **Stube:** the main or dwelling-room of a poor habitation; also the public room at an inn. Cf. Kinderstube 'nursery'; Studierstübchen a small 'study.'

,, 10. **Ofenbank:** a seat or ledge along the Ofen or (closed) heating-stove. The stove is usually very large in old German and Swiss houses, and is built out into the room. It is constructed of firebrick faced with fireproof tiles, with or without a metal frame-work; sometimes wholly of iron lined with firebrick. The chimney consists of an iron tube or pipe at the top, which is carried through wall or ceiling. Wood is commonly the fuel, and sometimes peat or coke. After a sufficient quantity has been consumed, and the embers are still glowing, all draughts are shut off, and

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the stove *itself* then becomes hot, and remains so for several hours. A seat on the Ofenbank is therefore to be compared for warmth to a seat on the hearthrug before an open fire.

12. 28. **vernichten,** to render nicht, i.e. 'to annihilate.' The prefix ver= has sundry significations, of which perhaps the two most prominent are (1) causal or intensive, as here; cf. verarbeiten 'to work up *or* off' 'use up in working'; verpacken 'to pack' (books, furniture, etc.); (2) to express the opposite of what is implied by the simple verb with which it is compounded: e.g. ein Zimmer zu mieten gesucht 'wanted, to rent a room'; ein Zimmer zu vermieten 'room to let.' So, too, kaufen 'to buy'; verkaufen 'to sell.'

13. 11. **mit schmaler Kost,** 'poor fare.' Kost food in general, 'board' *pension.* Kostgeld 'money paid for a person's keep'; Kost und Logis 'board and lodging'; schmal 'narrow' 'scanty,' but never 'small.'

,, 12. **des Tages dreimal,** 'three times a day'; partitive (adverbial) genitive. Tennyson, *Idylls of the King*—

> For what are men better than sheep or goats . . .
> If, knowing God, they lift not hands of prayer
> Both for themselves and those that call them friend?

The 'thrice a day' is a reference to Roman Catholic custom; broadly speaking, North Germany is Protestant, South, Catholic.

,, 20. **Tag und Nacht:** accusative of duration of time. Cf. Revelations iv. 8 'they rest not day and night, saying,' etc.

,, 21. **litt sie an Gicht:** the physical malady *from* which a person suffers is put in the dat. with an. Distinguish this construction from that used where the person suffers (or is elated) through some external cause, in which case 'from' or 'with' is rendered by vor (+*dat.*); e.g. p. 15 l. 19 die armen Tiere stöhnten vor Schmerz; p. 17 l. 12 daß du vor Schmerz heulst (of a dog); cf. vor Freude bellen 'to bark with joy.'

,, 26. **all ihre Lebtage:** all is often undeclined before a demonstrative or possessive adjective, especially when the word to which it refers is masculine or neuter. All is also not declined if followed by the definite article, e.g. all das Geld; but alle Männer.—Always remember that an adjective when alone before a noun, or preceded by an indeclinable word, follows the declension of the definite article. Siepmann's *German Primer*, § 79 p. 159.

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13. 26. **nur Mühe und Arbeit gehabt** [hatte]: their treatment of women, more especially of the wife, is the one deep blot upon many a peasantry otherwise characterised by fair and robust virtues.

,, 28. **weltabgeschiedenen,** 'cut off from the world'; a good example of the useful German method of combining words into a compound, so dispensing with one or more subordinate phrases or sentences. It requires some practice for a foreigner to break up a long German compound into its component parts: e.g.

der Kleinkinderbewahranstaltsunterricht,
die Dampfkornbranntweinbrennereiaktiengesellschaft,
der Handfertigkeitsunterrichtsstundenplan,
das Wehrdienstaussteuerversicherungsgrundkapital.

The gender of such a compound is the gender of the *last* word used in it.

IV

14. 5. **25 Stück Besen,** '25 brooms' 'brooms, 25 in number.' Omit Stück in translating. This construction is used with numbers, weights, measures and quantities generally: drei Pfund Butter; zwei Meter Tuch; zwei Glas Wasser; sechs Stück Vieh. The word denoting number or measure or weight is indeclinable if it is masculine or neuter.

,, 8. **Blutrot ging die Sonne unter,** etc. Note the fine simplicity with which the whole scene is made to *live* before the reader's eyes. The picture is drawn with a few masterly strokes. In what does the author's literary skill consist? In using no superfluous words, no vague epithets like 'impressive' 'beautiful' etc., but in finding the exact word which expresses his meaning, and using *that* and no other. *Ars est celare artem* (Horace, *Ars Poet.*).

,, 15. **zum „Rößle,"** 'The Horse Tavern,' a common inn-sign (similar inns in England usually assign an adjective to the horse, e.g. the 'White Horse,' etc.). Zu in inn-titles corresponds to the old-fashioned English 'at the sign of'; Gasthaus zum Bahnhof, Hotel zur Post, Wirtschaft zur Krone, etc. The various kinds of accommodation for travellers are, in descending order, Hotel (various grades), Gasthaus ('guest-house'), Wirtschaft *or* Wirtshaus ('landlord's house'), Schenke.--Rößle, diminutive of Roß, the South German word for the North German Pferd, Roß being reserved in N. Germany for elevated style (*steed*). Schäfle from Schaf

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'sheep.' The -le = -lein, one of the two 'diminutive' terminations, the other being -chen. -lein in German Switzerland is often contracted into -li; Dörflein 'a little village,' becomes Dörfli. (N.B.—-le is South German, -li German-Swiss.)

14. 17. **bespannt:** Einspänner 'a one-horse vehicle'; 'with two horses' Zweispänner.

,, 23. **Wälder-Hans:** lit. 'Hans of the forests.' For this and similar names see note, p. 10 l. 21.

15. 13. **voll Hafer,** 'full of oats'; Hafer being in apposition to Säcke: see note on weights and measures, p. 14 l. 5.—Hafer, Lat. *avena*: in Yorkshire oatcake is locally called 'avercake.'—Hafermehl 'oatmeal.'

,, 16. **mit zusammengebundenen Füßen,** 'with their feet tied together.'

,, 19. **vor Schmerz,** 'with pain.' See note, p. 13 l. 21.

,, 28. **den Hühnern wird der Hals abgeschnitten,** 'the fowls will have their heads cut off.' The construction is somewhat similar to that used in French, e.g. *Je me suis coupé le doigt*, i.e. the person who is hurt is put in the dative, and the part affected is preceded by the article only.—For Hals cf. Isaiah lxvi. 3 'He that sacrificeth a lamb, as if he cut off a dog's neck.'

16. 3. **jahrelang,** 'for years.' Cf. monatelang, p. 28 l. 11, 'for months.' Small initials because they are adverbs, but drei Jahre or Monate lang.

,, 8. **Schritt,** 'pace' 'step.' On the outskirts of villages and at the beginning of narrow roads in towns the words Schritt fahren! 'drive at a walking pace,' are often put up in large letters; in that case Schritt stands for „im Schritt."

,, 14. **Tierfresser,** 'animal-eater.' The word of course has the same abhorrent significance to the animal's mind as 'cannibal' to that of a human being. 'Cannibal' Menschenfresser; Kinderfresser 'ogre.' Fressen 'to eat' (of animals), 'to devour' 'munch'; cf. 'fret-work,' where the minute saw slowly 'eats into' the wood; Ps. xxxix. 12 (Prayer-Book, i.e. the Coverdale-Cranmer version) 'like as it were a moth fretting a garment.'

,, 28. **Hundevieh:** Vieh (collective singular with plural meaning) is here used in an abusive sense: cf. colloquial Scotch (applied to persons), 'they're nane o' sic cattle, yon!'—Translate 'brute of a dog.'

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17. 13. **bist du alt geworden,** 'when once you have grown old.' This construction (for the *protasis*) at the beginning of a sentence, is both common and useful in German, and is equivalent to a wenn clause; the principal sentence (*apodosis*) is then, as a rule, introduced by the (untranslated) so: e.g. will man ins Haus hinein gehen, so wird man höflichst gebeten, an die Türe zu klopfen 'if any one wishes to go into the house he is respectfully requested to knock at the door.' For this conditional use of the present indicative cf. Romans xiv. 22 'hast thou faith, have it to thyself before God.'

,, 24. **knurrte in sich hinein,** 'growled to himself'; lit. 'growled into himself from-hence-inwards.' Notice this most characteristic German use of hin- and its compounds; rarely translatable into English, they always make the sense clearer, and must never be omitted in German.

18. 1. **Hü** (a kind of muffled whistle), 'gee-up.' There is a curious diversity in the sounds which the carters of different countries make to their horses. A South German or Swiss horse understands 'Hü!' perfectly, but takes absolutely no notice of 'gee-up' or 'clk!' Italian carters groan a long-drawn '*Aa-a-a-a*——' unspeakably depressing to the passengers, but the horses seem cheered by it. A Midland horse deported into Devonshire has been found quite unable to understand a Devonshire ploughman's language without an interpreter.

,, 7. **Prächttal:** see note, p. 5 l. 7.

sie brachte seit Jahren, 'she had been bringing for years.' Cf. note, p. 3 l. 1.

,, 9. **jeweils** (lit. 'each while'), 'each time' 'always.' Cf. bisweilen 'once in a while' 'now and then'; the same in meaning as the Scotch 'whiles,' i.e. 'occasionally.'

,, 13. **sei es anfangs kein G'spaß** (= Gespaß, provincial for Spaß) **mehr,** '[she said that] it was beginning to be no joke.' sei, because orat. obl.; pres., because her actual words were 'it *is* beginning to be,' etc. For anfangs, adverbial genitive, see note, p. 4 l. 31.

,, 15. **ihre Butter:** the original of this book has ihren Butter, this noun being masculine in South German dialects.

,, 16. **Wetter und Wind,** 'wind and weather.' Bei schönem (schlechtem) Wetter 'in fine (bad) weather'; also Witterung. Words in alliterative pairs like the above are common in German, e.g. Leib und Leben 'life and limb'; Haus und Hof 'house and home.'

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18. 18. **etwas Warmes spendiert hätte,** 'had treated her to something warm.' etwas spendieren is used in conversation for zum besten geben 'to offer as a treat.'

wär's = wäre es.

,, 27. **aber so bringe . . mit sich,** 'but of course there were two sides to every calling.' Orat. obl. after meinte; work the sentence out literally.

19. 2. **gefallen:** see note, p. 7 l. 13.

,, 13. **keines von beiden,** 'neither the one nor the other.' Note the use of the neuter here instead of keiner.

sie, '*they*' emphatic. The spacing of a word in German corresponds to the use of italics in English (underlining in writing).

,, 15. **bei lebendigem Leib:** the allusion is to the practice of vivisection.

,, 19. **Hauptstadt des Schwarzwaldes:** sc. Freiburg.

,, 26. **bringst die Besen drum auch besser an,** 'and so you'll make a better bargain of the brooms than I could.' etwas anbringen means 'to find a purchaser for sg.'

,, 31. **Wurzelbesen:** lit. 'root-broom,' one which has the bristles or short twigs set into holes in a piece of wood and secured there with pitch, etc.; i.e. 'a "bought" broom.'

20. 1. **so gut es geht,** 'as well as I can.'

V

,, 5. **Münsterplatz:** the Cathedral Close at Freiburg is simply an extensive yard, bordered by old houses, surrounding the majestic building on all sides, and paved with stone (steingepflastert). It is used as the town market-place.

,, 16. **wie eine riesige Steinpredigt,** 'like a gigantic sermon in stone.' Cf. the metaphor applied many years ago by 'Mark Twain' to the stupendous cathedral of white marble at Milan: 'an anthem in stone, a poem in marble.' Note the difference in spiritual ideal between the Gothic and the classical styles of architecture; between, say, Westminster Abbey and the British Museum—the one soaring upwards, carrying sight and imagination with its springing arches and high-pitched vaulting, until both lose themselves in lofty musings upon the immensity and vastness of all that has not yet been explored in the capacities of the human mind and spirit; the other standing 'four-square to all the winds that blow,' suggesting

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rather a solid foundation, an order already achieved and settled along spacious and harmonious lines. The cathedral at Freiburg, the greater part of which was built during the twelfth and thirteenth centuries, is one of the finest Gothic buildings in Germany. Its spire, like that of Antwerp Cathedral, but unlike most of the Gothic cathedral-spires of England and France, is constructed of carved and perforated masonry, through which daylight is visible as through stone lace.

21. 18. **aus Gassen und Gäßlein:** the neighbourhood of the Minster being one of the most ancient districts of the city, surviving in modern times with comparatively little alteration, the approaches to it are mostly mediaeval lanes and passages, some of the latter being almost as narrow as the *calli* of Venice.

,, 26. **gönnte:** gönnen '*not* to begrudge' 'to wish one joy of.' Notice the construction: accusative of the thing not begrudged, and dative of the person concerned: ich gönne es ihm.

,, 31. **nährt und kleidet:** cf. St. Matt. vi. 26–30.

22. 8. **die sie . . abdrückten,** 'which they squeezed out of . . as cheaply as possible,' 'for which they beat [them] down.' Notice the construction einem etwas abdrücken. Distinguish between abdrücken and abdrucken 'to print off.' Drucksache 'printed matter.'

,, 16. **schämen sich ihrer,** 'are ashamed of'; construction as in English, save that German uses reflexive and English passive.

,, 23. **diese Köchin schenke . . besorge:** why are the verbs here in the subjunctive?

,, 29. **Pfennig:** 20 Pf. = $\frac{2}{10}$ of a Mark (= one shilling) = roughly about 2½d. Germany uses the decimal system for money, weights, and measures, but instead of dividing its shilling (= Mark) into 12 pence, it divides it into 10 only (i.e. 10 × 10 Pf.); a German penny is therefore worth rather more than an English one. Germany uses a 20 M. and a 10 M. gold coin, equivalent to our sovereign and half-sovereign, but there is no corresponding use of the £ for computing money, as with us; hence, to reckon large sums of German money in English, divide the former by twenty, e.g. 100 M. = £5; 1000 M. = £50. The unit of *weight* in the decimal system is the Kilogram, or 'Kilo' for short; 1 Kg. = 2⅕ lbs. The unit of *measurement* is the Meter (Fr. *mètre*, Ital. *metro*) = a minute fraction over 39 inches.

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23. 12. **wolltest,** 'we were willing to.' Why subjunctive?

,, 23. **machte nebenbei „in Papieren,"** 'speculated in shares.'

,, 25. **fuhr Rad,** 'rode a bicycle.' The infinitive is radfahren, 'bicyclist' = Radfahrer. When a bicycle passes the frontier (Grenze) from Germany into German Switzerland, it becomes a Velo instead of a Rad.

,, 28. **einmal,** 'once' 'once for all' 'some time.' Noch einmal 'once more,' auf einmal 'all at once,' nicht einmal 'not even,' komm einmal her! 'just come here a moment,' einmal ist keinmal 'the exception proves the rule.' Einmal in the sense of 'just' 'only' is colloquially abbreviated into mal: die Buben schrieen „gucke mal!" 'the youngsters shouted, "just look here!"'

24. 5. **Schneegans:** colloq. a gosling hatched towards winter, and so, compared with the birds of previous broods, very young and very 'green'; or perhaps a goose with wholly white feathers, and therefore a most superior creature.

,, 9. **Tracht,** 'dress.' Old-fashioned peasant costumes from the southern Schwarzwald may be seen any week in Freiburg market. It is possible to tell from their dress to what valley individual people belong.

,, 10. **Mundart,** 'dialect' 'local speech'; der Mund, human being's mouth; animal's mouth, das Maul.

,, 12. **den Sonntagmorgen benutzten sie:** South Germany being in the main Catholic, and the succession of services on Sunday ('Mass') beginning at a very early hour (the *last* or 'evening' service is at 2.30 P.M.), it is usual for Catholic families to let their servants go to one of these early services. The Continent as a rule keeps much earlier hours than prevail in England: 8 A.M. is the usual hour for beginning school; the sittings of the Swiss Federal Parliament at Berne open at 8 A.M. Among the peasants breakfast is at 5-30, with a bread-and-cheese lunch in the fields about half-past eight, and dinner at 11. The late Mr. Samuel Butler (author of *Erewhon*, *Alps and Sanctuaries of Ticino and Piedmont*, etc.) once met with an old fresco-painter in the mountains of northern Italy, who said he should like to improve the acquaintance, and suggested 5 o'clock in the morning as an appropriate and convenient time to call.

,, 26. **der Betrag des Minderwertes:** lit. 'the amount of the lesser value' = 'the difference' [between the two prices]. Betrag (amount) is the word used in commerce, in casting up monetary accounts, etc., for a sum total: e.g. 'we beg

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to acknowledge with thanks the receipt of your remittance of £12' wir teilen Ihnen höflichst mit, daß wir Ihren Betrag M. 240 dankend erhalten.

25. 4. **nach . . riechend,** 'smelling *of*' (= nach) 'reeking with the fumes of.' Engl. *reek* is cognate with German (1) riechen 'to smell,' (2) rauchen 'to smoke.' Cf. 'Auld Reekie' for 'smoky Edinburgh.'

,, 26. **jauchzender . . singender:** what case, and why? Siepmann's *German Primer*, § 79 p. 159.

26. 4. **von den Hausbewohnern gefegt:** the old rule 'Every man shall sweep before his own door' applies in Freiburg to the roadway as well; hence the not unusual sight of a serving-woman or charwoman, an arme Frau, sweeping the smaller and less-frequented streets with a Besen as thoroughly as if she were sweeping a room, and much more effectually than the ordinary scavenger does elsewhere. The almost dainty cleanliness of the more old-fashioned Freiburg streets is due partly to this, partly to the Bächlein (l. 17), a stream of clear water that occupies the place of the gutter, as does the famous 'Hobson's Conduit' at Cambridge. The Freiburg town-brook is slightly larger but a great deal more rapid than the gently-flowing Cambridge one.

,, 17. **so:** old indeclinable relative pronoun.

,, 20. **Wohltäterin . . Leidensgefährtin:** *feminine* by a rather awkward transition, because the Dreisam, from and into which the brook flows, is *feminine*.

,, 29. **denn es hätte jemand . . sehen können,** 'for there might somebody have been able to see.' Note the order of verbs when an auxiliary of mood and an infinitive stand at the end. **hätte,** 'might have'; subjunctive used in a conditional sense. The sentence is of course sarcastic. Translate 'some one might have seen.'

27. 3. **noch mein Bestes,** 'but still the best thing I had.' Cf. Shakespeare, 'a poor thing, but mine own.'

,, 8. **Wand,** '[partition-]wall' = Lat. *paries*; spanische Wand 'folding-screen.' Distinguish between Wand and Mauer 'an outside wall,' Lat. *mūrus* (cf. *im-mure*). The Lat. *moenia* 'city walls,' would be expressed in German by Festungsmauer 'wall of fortification'; cf. Luther's Hymn, „Ein' feste Burg ist unser Gott"; feste Burg, lit. 'an inviolable stronghold' 'a sure defence.'

,, 10. **ließ:** cf. note, p. 4 l. 13. Pay special attention to the uses of this word lassen whenever met with, and remember that the verb depending on it, though often passive in meaning, is *active* in form. Lit. 'allowed itself to hear' 'let

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itself *be* heard'; cf. French, 'le bruit se fit entendre.' Der Herr Oberstlieutenant ließ den jungen Hauptmann rufen 'the Lieutenant-Colonel ordered the young captain to *be* summoned.'

27. 11. **vorüber,** 'past' 'finished' 'done with.' Cf. Ps. lvii. 1 (Pr. Bk.), 'until this tyranny be overpast.'

,, 19. **Gewalt,** 'power' 'dominion' 'authority.' Here used in a bad sense, but often in a good as well; adjective gewaltig 'potent' 'mighty' 'strong' 'valiant' 'intense' etc., as well as 'tremendous' 'atrocious' 'egregious' etc. Cf. Goethe's fine lines on Schiller—

> Indessen schritt sein Geist gewaltig fort
> Ins Ewige des Ganzen, Guten, Schönen,
> Und hinter ihm in wesenlosem Scheine
> Lag, was uns alle bändigt, das Gemeine.

,, 30. **Geschwister:** brothers and sisters generally. The prefix Ge= has a collective force: e.g. Hof 'farm,' Gehöft 'farm-buildings'; Wolke 'cloud,' Gewölk 'cloud-masses'; Berg 'mountain,' Gebirge 'mountain-range'; Flügel 'wing,' Geflügel 'poultry.'

28. 10. **lange:** adverb. As a general rule any adjectival form can also be used as an adverb, without change; lang the adverb is used as well as lange. Man kann hier gut schlafen 'one can sleep well here.' Cf. the Scotch phrase 'to think lang,' i.e. to find time pass slowly.

,, 13. **arbeitsunfähig**=unfähig, 'incapable of' 'unfit for' 'unequal to'; a word used both alone and in composition, as here. Cf. kopierfähige Tinte 'copying-ink'; Er ist ein fähiger Kopf (colloq.) 'He has a good head' (is a capable person).

,, 17. **jetzt auch nichts mehr,** 'of no use any longer.' Nichts 'nought'; indeclinable pronoun originally a genitive of nicht. Das Nichtstun 'doing nothing' 'loafing.'

,, 19. **fertig:** see note, p. 10 l. 29.

,, 21. **lautete das Urteil der Küchenfee.** Das Urteil lautet 'the opinion (verdict) is (that)'; das U. lautet auf Tod 'the verdict is for execution': lauten 'to sound' 'purport' 'run' or 'read'; das lautet seltsam 'that reads oddly.'—**Küchenfee:** translate 'the presiding genius of the kitchen.'

,, 24. **Dreisam . . dem Rheine zuführen:** the Bächle of the streets of Freiburg is carried off underground to the river below the town; the Dreisam then flows, not direct to the Rhine at Alt Breisach, only 10 or 11 miles to the west, but almost due north, until it enters the Rhine a few miles below Strassburg.

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28. 28. **bei den Menschen . . denken und wünschen:** cf. Burns—

The best-laid schemes o' mice an' men
Gang aft agley.

VII

29. 3. **deiner Martinskirche:** the old Franciscan church of St. Martin, in the Franziskanerplatz, of which the author, Dr. Hansjakob, is Pfarrer. Part of the old cloisters still remain. In the 'Platz' in front is a statue of the Franciscan friar Berthold Schwarz, of Freiburg, to whom is ascribed an invention of gunpowder early in the fourteenth century—rather by accident, judging from the tradition embodied in the interesting bas-reliefs on the pedestal.

,, 11. **Lindenwirt:** the landlord of the Lindenwirtschaft or 'Lime-Trees Inn.'

er wusch . . seine Stiefel ab: it is not an uncommon sight to see peasants washing the week's accumulations of grime off the boots which they wear for cleaning stables, cattle-sheds, etc., in the public fountains, on Saturday evenings. The 'public fountains' in villages and even in old towns are broad stone or wooden basins, often several feet in diameter, where cattle can be watered. They are fed by a constantly running spring from a stand-pipe, and the inhabitants of old houses where no water is 'laid on' have regularly to fetch their supply in pails. These fountains are called Brunnen.

30. 11. **selbst mich schien er schonen zu wollen:** the translating order of the above seven words is 4, 3, 6, 7, 5, 1, 2. **selbst** emphasises mich, say 'even me.'

,, 15. **Fuhrleute:** see note, p. 8 l. 20.

31. 2. **Fürst:** notice its declension, like that of Prinz. Prince Bismarck, Fürst von Bismarck (previously Graf 'count'); but Kronprinz 'Crown Prince' (eldest son, or heir, of a reigning sovereign). Fürst is a mere title, while Prinz denotes a member of a royal family.

,, 9. **sehr lieb hatte,** 'was very fond of,' lieb haben 'to hold dear.' 'To like something very much' (sehr) gern haben: Das habe ich gar nicht gern 'I don't like that at all.' (Notice construction in all such sentences as ich reite gern 'I like riding.')

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31. 15. **Ägyptenland:** the mummy-cats in the British Museum will doubtless recur to many readers.

,, 16. **uns:** dative.

,, 21. **Mahlzeit:** literally 'meal-times,' used often in German for 'meals.' Cf. the saying, „gesegnete Mahlzeit!" said by one person to another *after* dinner, meaning 'may the meal do you good'; cf. 'let good digestion wait on appetite.'

33. 8. **Falschheit der . . Weibervölker:** evidently a feeling reference to the remarks of dishonest servants about the cat who 'did it.'

,, 10. **Musterengel,** 'pattern-angels.' das Muster (1) 'sample' (2) 'model.' Patterns sent by sample-post are marked on the outside Muster ohne Wert; French *échantillons sans valeur.*

,, 27. **den Namen:** Kater [haben] is the name given vulgarly in Germany to headache and nausea resulting from alcoholic indulgence during the previous evening.

VIII

34. 27. **das ist ja:** see note, p. 9 l. 26.

35. 7. **angedeihen ließ:** see note, p. 27 l. 10.

,, 20. **auf einen Kirchhof kommt,** 'is taken to a churchyard,' i.e. 'is doomed to death.' Der Kirchhof 'churchyard,' also called Friedhof 'court of peace.' Cf. the beautiful German word for 'death'—Heimgang.

,, 28. **schritt . . seiner Krippe zu:** cf. Isaiah i. 3 'The ox knoweth his owner, and the ass his master's crib.'

,, 30. **Weltschmerz,** 'world-pain,' Goethe's 'Wertherism,' produced by bad experience in actual life, disillusionment, the awakening from a fool's paradise: one of the philosophical words into which Germany packs so much meaning. Its use in this quaint connexion is characteristic of a dry yet mellow humour; a humour finding outlet through a grave face and a twinkling eye.

,, 31. **Nachricht,** 'news.' One of the words regularly used in the titles of newspapers: others are Zeitung ('Times'), Tagblatt ('Daily News'), Anzeiger ('Advertiser').

36. 8. **herein wollte,** 'wanted to come in.' The dependent verb gehen, kommen, etc., in this and similar constructions is often omitted if the sense is clear without it. Cf. Ich muß fort 'I have to (go)'; Ich kann nicht fort 'I can't (get) away'; Er will hinaus 'He wants to get out.'

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36. 13. **worden:** the past participle of werden is worden when the verb is merely an auxiliary, but geworden when it is an independent verb. See Siepmann's *German Primer*, § 14 p. 113, and § 22 p. 119.

,, 24. **Schuld und Sünde ist:** the 'agreement' of the verb is logical rather than grammatical, the two subjects together presenting but one idea.

,, 29. **nicht die Bildung,** etc.: the idea seems to be an echo of that of 1 Cor. i. 26 'how that not many wise men after the flesh, not many mighty, not many noble, are called.'

37. 5. **darum lieber,** 'therefore it is better.' lieber is used as comparative of the adverb gern, as well as of lieb 'fond': Ich hätte lieber 'I should prefer.'

,, 6. **denn,** 'than.' This use of denn, which usually means *then* or *for*, is somewhat old-fashioned.

,, 7. **voll Sünde:** cf. voll Hafer, note, p. 15 l. 13.

,, 23. **es ging zum Tor hinaus:** es ging, impersonal (cf. Latin '*sic itur ad astra*'), 'there was a going,' i.e. 'we went.' Tor: there are two ancient town gates, much 'restored,' still surviving on the south side of the city, viz. the Martinstor, commemorating the tradition of St. Martin, who divided his military cloak with a beggar (the Lord in disguise); and the Schwabentor or Swabian Gate (Swabia is part of the kingdom of Württemberg, on the other side of the Schwarzwald to the east). Either gate would serve here for the 'Wagen,' but the Swabian gate leads more directly out on to the high road up the Dreisam valley towards the Forest.

IX

38. 31. **sie bete:** orat. obl. What is the rule as to tenses in orat. obl. in German? Siepmann's *German Primer*, § 141 p. 186.

39. 18. **möchten:** orat obl. (Ich möchte 'I should like, be glad of'), 'I wished they would see me.' The verb agrees in number with the two nominatives separated by oder, because *both* might see it.

,, 20. **Felsgestein,** 'a rocky cliff' 'a tumbled mass of boulders.' For ge= see note, p. 27 l. 30. There is a magazine called „Vom Fels zum Meer." For Fels cf. the Cumberland word *Fell*, also used in the Isle of Man. 'Fels' has less the meaning of a cliff at the seaside than of the Yorkshire and Scotch word 'scaur.'

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39. 30. **Gehöfte:** see note, p. 27 l. 30.

40. 3. **Stücke Holz,** 'bits of wood'; see note, p. 14 l. 5. Holz 'wood,' Brennholz 'firewood,' Zündholz 'kindling wood,' Zündhölzchen 'match.'

,, 13. **wen das Unglück . . ans Ende:** depressing proverbs of this nature have been originated and maintained by, and in turn undoubtedly fulfil themselves upon, minds so 'negative' as this unhappy Besen's. 'As he thinketh in his heart, so is he.' Contrast the more inspiriting proverbs, which equally fulfil themselves to persons of strong and 'positive' character, of Don Quixote's Sancho Panza—'A good heart breaks bad luck,' 'When you least expect it, the hare starts,' etc. All proverbs of this kind, formulated during centuries of commonplace experience, are, as a general rule, true for the type of character that they respectively represent, according as individuals in their inmost mind and most private thoughts regard themselves as able to dominate, or as being dominated by, 'circumstances.' There is a profound psychological basis for the fact: people find what their inmost aspirations look for, be these good, bad, or indifferent, as the case may be. 'Man is man, and master of his fate,' 'My mind to me a kingdom is,' and similar sayings, are all justified upon this psychological basis. But it is not for 'negative' characters, however naturally amiable, that the angels who carried away the soul of Faust upraise their lofty strain—„Wer immer strebend sich bemüht, den können wir erlösen."

,, 19. **„der Mattenknecht":** a local term for the serving-man who looks after the irrigation, etc., of the fields in question.

41. 3. **bis er nimmer kam,** 'until he finally ceased to come.' nimmer is more conclusive than niemals. Cf. the poignant cry „nimmer, nimmermehr" in Goethe's *Faust*, and Ps. xxxvii. 10 „es ist noch um ein Kleines, so ist der Gottlose nimmer" 'yet a little while, and the ungodly shall be clean gone.'—nimmer in this sense of „nicht mehr" is a South German colloquialism.

X

,, 8. **des Weges,** 'along *or* about the road': partitive genitive used adverbially.

,, 10. **der lange schwarze Mann,** 'the tall man in black,' i.e. in clerical dress.

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41. 23. **den Wolken,** 'I will mingle with, merge myself in, the clouds': Wolken 'individual clouds,' Gewölk 'massed clouds'; cf. Jean Paul Richter's fine saying „so ist der blaue Himmel größer als jedes Gewölk darin, und dauerhaftiger dazu."

43. 1. **all seine:** see note, p. 13 l. 26.

,, 6. **nickte zustimmend,** 'nodded assent;' cf. Scotch *nick* = nod: 'the [dumb] boy laughed and nodded, and, as Janet said, the bairn's nick was guid's the best man's word.'—Geo. MacDonald, *Sir Gibbie*.

,, 20. **für den ist's nicht schad,** '*that's* no great loss!' schad colloquial for Schade 'damage' 'loss' 'injury.' Cf. es ist schade 'it is a pity,' wie schade 'what a pity!'

,, 23. **blieb stehen:** see note, p. 9 l. 16.

,, 27. **erst . . schied ich,** 'then only [Latin *tum demum* 'then and not till then'] did I depart.' Cf. note, p. 11 l. 12.

ALPHABETICAL LIST OF STRONG VERBS

N.B.—(1) + stands for "cognate with English"; the cognate words are given after the German Infinitive when they no longer convey the meaning of the German.

(2) The Second and Third Person Singular Present Indicative of Verbs with stem-vowel **e** have as a rule **i** or **ie**, and similarly **a** becomes **ä**, except in fragen, schaffen, and schallen.

(3) Verbs that are not very common are marked with an asterisk.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
backen to bake	bäckt	bŭk	gebacken
befehlen to command, order	befiehlt	befahl[1]	befohlen
*befleißen (sich) to apply one's self	befleißt sich	befliß sich	sich beflissen
beginnen to begin	beginnt	begann	begonnen
beißen to bite	beißt	bĭß	gebissen
bergen (*intr*) to hide	birgt	barg	geborgen
bersten to burst	birst	barst[2]	**ist** geborsten
*bewegen[3] to induce	bewegt	bewōg	bewōgen

[1] Imperf. Subj. befähle or beföhle; also empfähle or empföhle of empfehlen 'to recommend.'

Verbs with long ē as stem-vowel and gebären have **ie** in the 2nd and 3rd Person Sing. Pres. Ind., the others have **i**, as has erlöschen.—gehen, genesen, heben, pflegen, stehen, and weben keep **e**; and gēben has gibst and gibt.

[2] Imperf. Subj. bärste or börste.

[3] bewegen 'to move' is a weak verb.

Infinitive	3rd Sing. Pres. Ind.	Imperfect	Past Participle
biegen (+ bight) to bend	biegt	bog	gebogen
bieten (+ bid) to make a bid, offer	bietet	bot	geboten
binden to bind	bindet	band	gebunden
bitten (+ bid) to beg, ask	bittet	bat	gebeten
blaſen to blow	bläſt	blies	geblaſen
bleiben to remain	bleibt	blieb	**iſt** geblieben
*bleichen [1] (+ bleak) to fade	bleicht	blich	**iſt** geblichen
braten to fry, roast	brät	briet	gebraten
brechen to break	bricht	brach	gebrŏchen
*dingen [2] to engage, hire	dingt	dang	gedungen
dreſchen to thresh, thrash	driſcht	draſch	gedrŏſchen
dringen (+ throng) to penetrate	dringt	drang	gedrungen
empfehlen to recommend	empfiehlt	empfahl [3]	empfohlen
erlöſchen (*intr*) to die out	erliſcht	erlŏſch, erlaſch	**iſt** erlŏſchen
erſchrecken [4] to be frightened	erſchrickt	erſchrak	**iſt** erſchrocken
erwägen to consider	erwägt	erwog	erwogen
eſſen to eat	ißt	aß	gegeſſen
fahren (+ fare) to drive, go (*in a vehicle*)	fährt	fuhr	**iſt** gefahren
fallen to fall	fällt	fiel	**iſt** gefallen
fangen (+ fang) to catch	fängt	fing [5]	gefangen

[1] erbleichen is more common with this meaning; both are also conjugated weak, and bleichen 'to bleach' is always weak.

[2] dingen was originally weak, and is still used so sometimes.

[3] Imperf. Subj. empfähle or empföhle

[4] The simple verb ſchrecken (*trans*) 'to startle' is weak, and its compounds aufſchrecken and zuſammenſchrecken occur both weak and strong.

[5] Before **ng** now **i**, not **ie**.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
fechten to fight, fence	ficht	focht	gefochten
finden to find	findet	fand	gefunden
flechten to braid	flicht	flocht	geflochten
fliegen to fly	fliegt	flog	geflogen
fliehen to flee	flieht	floh	**ist** geflohen
fließen (+ fleet) to flow	fließt	flŏß	**ist** geflossen
fragen to ask (*a question*)	fr**a**gt[1]	frug[1]	gefragt
fressen (+ fret) to eat (*of animals*)	frißt	frāß	gefressen
frieren (*impers*) to freeze	es friert	fror	gefroren
gären to ferment	gärt	gor[2]	gegoren[2]
gebären to bear, give birth to	geb**ie**rt	gebar	geboren
geben to give	g**i**bt	gab	gegeben
gedeihen to thrive	gedeiht	gedieh	**ist** gediehen[3]
geh(e)n (gangen) to go	g**e**ht	ging[4]	**ist** gegangen
gelingen (*impers*) to be successful	es gelingt ihm	es gelang ihm	es **ist** ihm gelungen
gelten (+ yield) to be worth, pass for[5]	gilt	galt	gegolten
*genesen to recover	gen**ē**st	genās	**ist** genesen
genießen to enjoy	genießt	genŏß	genossen
geschehen (*impers*) to happen	es geschieht	geschah	geschehen

[1] Originally a weak verb; but sometimes du frägst, er frägt, and in the Imperf. still as a rule fragte; the Past Part. is always gefragt.

[2] Also weak gärte, gegärt.

[3] The doublet gediegen 'sterling' 'pure' is an adjective.

[4] Before **ng** now **i**, not **ie**. The Infinitives gangen, gan, gen, are obsolete.

[5] gelten also occurs with other meanings: das gilt nicht 'that is not fair (*in play*)' 'that does not count'; dieses Stück gilt nicht mehr 'this coin is no longer current.'

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
gewinnen to gain, win	gewinnt	gewann	gewonnen
gießen to pour	gießt	goß	gegossen
gleichen (+ liken) to resemble	gleicht	glich	geglichen
*gleißen to glitter	gleißt	gliß[1]	geglissen[1]
gleiten to glide	gleitet	glitt	ist geglitten
*glimmen to glow	glimmt	glomm	geglommen
graben (+ grave) to dig	gräbt	grub	gegraben
greifen (+ gripe) to seize	greift	griff	gegriffen
*greinen[2] (+ grin) to whimper	greint	grinn	gegrinnen
halten to hold	hält	hielt	gehalten
hangen (*intr*) to hang	hängt	hing	gehangen
hauen to hew, strike	haut (heut)	hieb (haute)	gehauen
heben (+ heave) to lift	hebt	hob	gehoben
heißen (+ hight) to bid, be called	heißt	hieß	geheißen
helfen to help	hilft	half	geholfen
*keifen[3] to chide	keift	kiff	gekiffen
*kiesen[4] to choose	kiest	kor	gekoren
*klieben[5] to cleave, split	kliebt	klob	gekloben
*klimmen to climb	klimmt	klomm	ist geklommen

[1] This verb is rarely used now; glitzern has taken its place.

[2] This verb used to mean 'to grin' and also 'to quarrel'; it is now very rare; grinsen, which is derived from it, has taken its place in the sense of 'to grin.'

[3] keifen is rarely used now, and is also conjugated weak.

[4] kiesen is now obsolete except in poetry. The Past Part. erkoren from erkiesen is, however, still used.

[5] The weak verb spalten has now taken the place of klieben.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
klingen (+clink) to resound	klingt	klang	geklungen
kneisen to pinch	kneist	kniff	gekniffen
kommen to come	kommt	kam	gekommen
*kreischen[1] to screech	kreischt	krisch	gekrischen
kriechen to creep	kriecht	kröch	ist gekröchen
*küren[2] to elect	kürt	kor	gekoren
laden[3] (1) to invite, (2) to load	lädt	lud	geladen
lassen to let, allow	läßt	ließ	gelassen
laufen (+leap) to run	läuft	lief	ist gelaufen
leiden (+loathe) to suffer	leidet	litt	gelitten
leihen to borrow, lend	leiht	lieh	geliehen
lesen to read	liest	las	gelesen
liegen to lie	liegt	lag	gelegen
löschen to extinguish	löscht	losch	geloschen
lügen (+lie) to tell a falsehood	lügt	log	gelogen
meiden to avoid	meidet	mied	gemieden
melken to milk	melkt, milkt	molk	gemolken
messen (+mete) to measure	mißt	maß	gemessen
nehmen to take	nimmt	nahm	genommen
pfeifen (+pipe) to whistle	pfeift	pfiff	gepfiffen

[1] kreischen is also conjugated weak; cognate with kreischen is the now obsolete kreißen.

[2] küren was formed from Kur in the eighteenth century and has become mixed up with kiesen (kieren).

[3] laden 'to invite' was originally weak, laden 'to load' strong.

Infinitive	3rd Sing. Pres. Ind.	Imperfect	Past Participle
pflegen[1] to carry on	pflegt	pflog	gepflogen
preiſen (+ praise) to extol	preiſt	pries	geprieſen
quellen to gush	quillt	quoll	iſt gequollen
*rächen (+ wreak) to avenge	rächt	(roch)[2]	gerochen
raten to advise, guess	rät	riet	geraten
reiben to rub	reibt	rieb	gerieben
reißen (+ write) to tear	reißt	riß	geriſſen
reiten to ride on horseback	reitet	ritt	geritten
riechen (+ reek) to smell	riecht	roch	gerochen
ringen (+ wring) to wrestle	ringt	rang	gerungen
rinnen (+ run) to leak, flow	rinnt	rann	iſt geronnen
ſaufen to drink (*of animals*)	ſäuft	ſoff	geſoffen
ſaugen to suck	ſaugt[3]	ſog	geſogen
ſchaffen[4] to create	ſchafft	ſchuf	geſchaffen
*ſchallen[5] to resound	ſchallt	ſcholl	geſchollen
ſcheiden to separate	ſcheidet	ſchied	geſchieden
ſcheinen to appear, seem	ſcheint	ſchien	geſchienen
ſchelten to scold	ſchilt	ſchalt	geſcholten
ſcheren to shear	ſchiert, ſchert	ſchor	geſchoren

[1] pflegen (1) 'to be wont to,' (2) 'to nurse' is always weak.
[2] rächen is generally weak, and the Imperfect roch is never used.
[3] ſäugt is the 3rd Sing. Pres. Ind. of ſäugen 'to suckle' 'nurse.'
[4] ſchaffen 'to work' is weak.
[5] ſchallen 'to resound' is also conjugated weak. ſchellen 'to ring' 'cause to resound' is always weak. The Past Part. geſchollen is no longer used, but erſchollen (from erſchallen) and verſchollen (from verſchellen) are common enough.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
schieben (+shove) to push	schiebt	schob	geschoben
schießen to shoot	schießt	schöß	geschossen
*schinden to skin, flay	schindet	schand (u)	geschunden
schlafen to sleep	schläft	schlief	geschlafen
schlagen (+slay) to strike, beat	schlägt	schlug	geschlagen
schleichen (+sleek) to sneak, slink	schleicht	schlich	geschlichen
schleifen[1] (+slip) to grind	schleift	schliff	geschliffen
schleißen (+slit) to wear out	schleißt	schliß	ist geschliffen
schließen to close, lock	schließt	schlöß	geschlossen
schlingen[2] to swallow	schlingt	schlang	geschlungen
schmeißen (+smite) to throw	schmeißt	schmiß	geschmissen
schmelzen[3] (+smelt) to melt	schmilzt	schmolz	ist geschmolzen
*schnauben to pant	schnaubt	schnob	geschnoben
schneiden to cut	schneidet	schnitt	geschnitten
schrauben[4] to screw	schraubt	schrob	geschroben
schreiben (+shrive) to write	schreibt	schrieb	geschrieben
schreien to scream	schreit	schrie	geschrieen
schreiten to stride	schreitet	schritt	ist geschritten
schwären to fester	schwärt	schwor	geschworen
schweigen to be silent	schweigt	schwieg	geschwiegen

1 schleifen 'to drag' 'raze' is weak.
2 schlingen has supplanted the strong verb schlinden.
3 Factitive schmelzen is weak and, of course, conjugated with haben.
4 Originally weak; still ein „geschraubter Ausdruck," but ein verschrobener Mensch. Weak forms schraubte, geschraubt occur still.

Infinitive	3rd Sing. Pres. Ind.	Imperfect	Past Participle
ſchwellen[1] to swell	ſchwillt	ſchwoll	**iſt** geſchwollen
ſchwimmen to swim	ſchwimmt	ſchwamm	**iſt** geſchwom-men
ſchwinden to disappear	ſchwindet	ſchwand	**iſt** geſchwunden
ſchwingen to swing	ſchwingt	ſchwang	geſchwungen
ſchwören to swear	ſchwört	ſchwor[2]	geſchworen
ſehen to see	ſieht	ſah	geſehen
*ſieden to seethe, boil	ſiedet	ſott	geſotten
ſingen to sing	ſingt	ſang	geſungen
ſinken to sink	ſinkt	ſank	**iſt** geſunken
ſinnen to meditate	ſinnt	ſann	geſonnen
ſitzen to sit	ſitzt	ſaß	geſeſſen
ſpeien to spit	ſpeit	ſpie	geſpieen
ſpinnen to spin	ſpinnt	ſpann[3]	geſponnen
*ſpleißen to split	ſpleißt	ſplĭß	geſpliſſen
ſprechen to speak	ſpricht	ſprāch	geſprŏchen
ſprießen to sprout	ſprießt	ſprŏß	**iſt** geſproſſen
ſpringen to spring	ſpringt	ſprang	**iſt** geſprungen
ſtechen to sting, stab	ſticht	ſtach	geſtŏchen
ſtecken[4] (*intr*) to stick, be	ſteckt	ſtāk	geſtocken
ſtehen to stand	ſteht	ſtand	geſtanden
ſtehlen to steal	ſtiehlt	ſtahl	geſtohlen

[1] ſchwellen, when transitive, is weak.

[2] Formerly and still sometimes ſchwur, and ſchwüre in the Imperf. Subj.

[3] Imperf. Subj. ſpönne or ſpänne.

[4] When used as a transitive verb ſtecken is always weak, and sometimes when intransitive, especially in Past Part.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
ſteigen to climb	ſteigt	ſtieg	**iſt** geſtiegen
ſterben to die	ſtirbt	ſtarb	**iſt** geſtorben
*ſtieben[1] to be scattered	ſtiebt	ſtob	**iſt** geſtoben
ſtinken to stink	ſtinkt	ſtank	geſtunken
ſtoßen to push	ſt**ö**ßt	ſtieß	geſtoßen
ſtreichen to stroke	ſtreicht	ſtrich	geſtrichen
ſtreiten to quarrel	ſtreitet	ſtri**tt**	geſtri**tt**en
tragen (+draw) to carry	trägt	trug	getragen
treffen to hit, meet	trifft	traf	getroffen
treiben to drive	treibt	trieb	getrieben
treten (+tread) to kick	tri**tt**	trat	getreten
*triefen to drip	trieft	tro**ff**	getro**ff**en
trügen to deceive	trügt	trog	getrogen
verderben to spoil	verdirbt	verdarb	verdorben
verdrießen to vex	verdrießt	verdrōß	verdroſſen
vergeſſen to forget	vergißt	vergāß	vergeſſen
verlieren to lose	verliert	verlor	verloren
verwirren to confuse	verwirrt	verworr[2]	verworren[2]
wachſen (+wax) to grow	wächſt	wuchs	**iſt** gewachſen
waſchen to wash	wäſcht	wūſch	gewaſchen
weben to weave	webt	wob	gewoben
weichen to yield	weicht	wich	**iſt** gewichen

[1] ſtieben is not often used, and the weak Imperfect ſtiebte also occurs.
[2] Generally weak now, but always verworren as adjective.

INFINITIVE	3RD SING. PRES. IND.	IMPERFECT	PAST PARTICIPLE
weisen to point out	weist	wies	gewiesen
werben to enlist, woo	wirbt	warb[1]	geworben
werden (+ worth) to become	wird	ward (wurde)	geworden
werfen (+ warp) to throw	wirft	warf	geworfen
(wesen) (+ was) to be	[ist]	war	gewesen
wiegen to weigh	wiegt	wog	gewogen
winden to wind	windet	wand	gewunden
zeihen[2] to accuse	zeiht	zieh	geziehen
ziehen (+ tug) to pull	zieht	zog	gezogen
zwingen to force	zwingt	zwang	gezwungen

CLASSIFICATION OF STRONG VERBS

CLASS			
I.	**e** (**i**) h**e**lfen	**ă** (**o** **u**) h**a**lf	**u** (**o**) geh**o**lfen
II.	**e** (**ö**, **ä**, **o**) br**e**chen	**ā** (**o**) br**a**ch	**o** gebr**o**chen
III.	**e** (**i**, **ie**) g**e**ben	**ā** g**a**b	**e** geg**e**ben
IV.	**a** tr**a**gen	**u** tr**u**g	**a** getr**a**gen
V.	**ei** b**ei**ßen	**ĭ** (**ie**) b**i**ß	**ĭ** (**ie**) geb**i**ssen
VI.	**ie** (old **eu**) b**ie**ten	**o** b**o**t	**o** geb**o**ten
VII.	**Unecht ablautende Verben** fallen	 fiel	 gefallen

[1] Imp. Subj. wärbe or würbe. [2] verzeihen 'to pardon' is very common.

IRREGULAR WEAK VERBS

Infinitive	3rd Sing. Pres. Ind.	Imperfect	Past Participle
brennen to burn	brennt	brannte	gebrannt
bringen to bring	bringt	brachte	gebracht
denken to think	denkt	dachte	gedacht
kennen (+ken) to know	kennt	kannte	gekannt
nennen to name	nennt	nannte	genannt
rennen to run	rennt	rannte	**iſt** gerannt
ſenden to send	ſendet	ſandte[1]	geſandt[1]
wenden to turn	wendet	wandte[1]	gewandt[1]

ANOMALOUS VERBS

(1) dürfen to be permitted	darf	durfte	gedurft
können (+can) to be able	kann	konnte	gekonnt
mögen (+may) to be able	mag	mochte	gemocht
müſſen (+must) to be obliged	muß	mußte	gemußt
ſollen (+shall) to be to	ſoll	ſollte	geſollt
wiſſen (+witan, wot) to know	weiß	wußte	gewußt
wollen (+will) to wish to	will	wollte	gewollt
(2) gehen to go	geht	ging	**iſt** gegangen
ſtehen to stand	ſteht	ſtand	geſtanden
tun to do	tut	tat	getan

[1] ſenden and wenden are also conjugated weak.

VOCABULARY

a, *dialect for* ein
ab, off, from, down, away
abbrauchen, to wear out
abbüßen, to atone for, expiate
abdrücken, to separate, break by pressure
  einem etwas billig ——, to get something cheap from some one
Abend (der), evening
Abendgesellschaft (die), evening assembly, club
Abendlied (das), **—es, —er,** evening song
Abendluft (die), **—, ¨—e,** evening air, breeze
Abendwind (der), evening wind
aber, but
Abfall (der), **—es, ¨—e,** falling off, refuse
abgebraucht, *see* abbrauchen
abgekommen, *see* abkommen
abgeladen, *see* abladen
abgenutzt, *see* abnutzen
abgeschieden, solitary, separated; *see* abscheiden
abgeschnitten, *see* abschneiden
abgeschunden, *see* abschinden
abgestreift, *see* abstreifen
abkaufen (einem etwas), to buy from
abkommen, a, o, to swerve, digress, fall into disuse
abladen, u, a, to unload
ableiten, to divert, mislead
abnutzen, to wear out by use
abscheiden, ie, ie, to divide off, separate, depart from
Abschied (der), departure, dismissal
abschinden, u, u, to skin, to work to death (*tr*)
abschneiden, schnitt, geschnitten, to cut off
abschreiten, schritt, geschritten, to step aside, pace off
abstreifen, to strip off
abwärts, down, downwards, aside
abwaschen, u, a, to wash off, clean by washing
abzweigen, to branch off
ach, alas, ah!
acht, eight
achtbar, worthy of respect
Acker (der), *pl* ¨—, field, arable land, 'acre'
Ackergaul (der), farm-horse
Adamskind (das), **—es, —er,** child of Adam, human being
Adel (der), **—s** (*no pl*), nobility, noble birth
Adler (der), eagle
Ägyptenland (*n*), land of Egypt
Ahn (der), **—en** *or* **—s, —en,** ancestor
ahnen, to suspect, surmise
ähnlich (+*dat*), resembling, similar
Ahnung (die), foreboding, presentiment
Alemannen, the Alemanni (*see note*)
all, all
allein, (*indecl*) (*adj*) alone (*adv*) however, but, only

allererst, first of all
(aller = *gen pl of* all; cf. allerliebst = best-beloved)
Allerheiligen (*pl*), All Saints' Day
allerlei (*indecl*), all sorts of
allzulange, too long
allzuviel, too much altogether, too much
als, when, as, than
alsbald, soon, thereupon
also, therefore, thus, so far, as follows
alt, old
Alter (das), old age
älter, older, *comp of* alt
am = **an dem**
Amt (das), —**es,** ⁻̈ **er,** office, board, official position *or* responsibility
an (+ *acc and dat*), at, on, to, about
anbellen, to bark at, snarl at
Anblick (der), look, sight, appearance
anbringen, brachte, gebracht, to bring to *or* about, to find a purchaser
ander, other
anders, otherwise, differently
Anerkennung (die), recognition, acknowledgment
anfahren, u, a, to drive up to, arrive
Anfang (der), —**s,** ⁻̈—**e,** beginning
anfangen, i, a, to begin
anfangs, by way of beginning, at first; *in South German dialect*, latterly
anfing, *see* anfangen
angebracht, *see* anbringen
angedeihen, ie, ie (einem etwas — lassen), to grant to, bestow upon
angefahren, *see* anfahren
angehen, ging, gegangen, to begin, (*impers*) concern
angelangt, *see* anlangen
Angesicht (das), —**s,** —**er,** face, presence
anging, *see* angehen
Angst (die), —, ⁻̈—**e,** anxiety, distress, anguish

anhaben, hatte, gehabt, to have on, wear
er kann mir nichts ——, he cannot do anything to me
anhalten, ie, a, to stop, to check, control, persevere
anhängen (einem etwas), to hang something on to some one, to give a bad name to, cast an aspersion on
anhielt, *see* anhalten
anhören, to listen to
ankommen, kam, gekommen, to come to, arrive
Ankunft (die), arrival
anlangen, to arrive at; relate to
ans = **an das**
anschnuppern, to snuff at
anschreien, ie, ie, to shriek *or* shout at
Anstand (der), —**es,** decorum, correct behaviour, decency
anständig, decent, decorous
Anteil (der), part in, share, interest, sympathy
antun, tat, getan (einem etwas), to do to, inflict upon
einem ein Unrecht ——, to injure
einem Ehre ——, to honour
einem Gewalt ——, to do violence to
Antwort (die), answer
Anzeiger (der), advertiser
Anzeige (die), notice, advertisement
anziehen, zog, gezogen, to draw near, approach; pull on, put on; take effect
anzog, *see* anziehen
anzünden, to kindle, light (a fire)
ein Zündhölzchen ——, to light a match
Apfel (der), *pl* ⁻̈—, apple
die „Erdäpfel," potatoes
Arbeit (die), work
arbeiten, to work
arbeitsunfähig, unfit to work, incapable of work
Arm (der), *pl* —**e,** arm
arm, poor
die Armen, the poor

Armenhaus (das), —**es**, ⁻̈—**er**, poorhouse, workhouse
ärmer, *comp of* arm
armselig (⏑́ – ⏑), needy, paltry, miserable
Armut (die), poverty, indigence
Art (die), kind, sort
Aster (die), aster (*plant*)
Astnarbe (die), the scar on a tree where a branch has been torn off, 'knot'
Äther (der), sky, ether
atmen, to breathe
schwer ——, to gasp
auch, also, even, -soever
auf (+*acc and dat*), on (the top of); (wait) for; towards
auf und ab, up and down
auf- und abschreiten, **schritt**, **geschritten**, to pace up and down
auf einmal, (all) at once, suddenly
aufs=**auf das**
aufs strengste, in the strictest degree, strictly
aufatmend (*part*), breathing up, drawing breath
aufgeben, **a**, **e**, to give up, surrender
aufgeschlossen, *see* aufschließen
aufgesetzt, *see* aufsetzen
aufgesucht, *see* aufsuchen
aufhalten, **ie**, **a**, to delay, stop
aufheben, **o**, **o**, to lift up, suspend; put an end to
aufladen, **u**, **a**, to load, charge with
aufleben, to revive
auflösen, to untie, dissolve, break up; get free
Auflösung (die), dissolution, death
Aufregung (die), agitation
aufschließen, **o**, **o**, to unlock, disclose
aufsetzen, to set *or* pile up
aufsteigen, **ie**, **ie**, to ascend
aufstören, to rouse up, disturb
aufstoßen, **ie**, **o**, to kick open
aufsuchen, to search out, 'look up,' visit
auftanzen, to dance *or* leap up
Auftrag (der), order, errand, message
auftragen, **u**, **a**, to serve up, to give a message to
aufwachsen, **u**, **a**, to grow *or* shoot up
aufwärts, upwards
aufzuhalten, *see* aufhalten
Auge (das), —**s**, —**n**, eye
Augenblick (der), moment, 'twinkling of an eye'
August, Augustus
aus (+*dat*), out of
Ausdruck (der), expression, phrase, term
ausfragen, to question, 'sound' (a person)
Ausgang (der), exit; errand, result, dénouement, end
ausgehen, **ging**, **gegangen**, to go out; (nach) go in search of
Ausgelassenheit (die), 'letting one's self go,' boisterousness, wildness
ausgelitten, *see* ausleiden
ausgeschlossen, *see* ausschließen
ausgetrieben, *see* austreiben
ausging, *see* ausgehen
aushalten, **ie**, **a**, to hold out against, endure
es ist nicht auszuhalten, it is unbearable
auskriechen, **o**, **o**, to creep out
ausleiden, **litt**, **gelitten**, to suffer to the end, cease to suffer
Ausmachen (das), a getting out, taking out
Ausnahme (die), thing 'taken out' =exception
ohne ——, without exception, absolutely
ausnehmen, **a**, **genommen**, to take out, select, except
ausruhen, to rest, take repose
ausschließen, **o**, **o**, to lock out (cf. Lat. *ex-cl(a)udo*), to exclude
ausschließlich, exclusively
ausschütten, to pour out, give freely, shower out
außerhalb (+*gen*), outside of
innerhalb, inside of
Aussicht (die), outlook, prospect, view

austreiben, ie, ie, to drive out, expel, dislodge

Bach (der), brook, rivulet, 'beck,' 'burn'
Bächle, *see* Bächlein
Bächlein (das), *in South German dialect* Bächle, little brook, streamlet
baden, to bathe *or* wash in a bath
sich —, to bathe
das Bad, bath; watering-place
das Kind mit dem Bade ausschütten = to 'destroy the wheat with the tares'
Bahnhof (der), railway-station
Eisenbahn (die), 'iron track' = railway
bald, soon, speedily
baldig, early, speedy
bändigen, to tame, restrain, subdue, hold in submission
Bank, —, ¨-e (die), bench; *but* die Bank, bank, *pl* Banken
Bär, —en, —en (der), bear
Bärbel (die), Barbel, *woman's name; country form of* Barbara
Bauer, —s *or* —n, —n (der), peasant
Bäuerin, *pl* —nen (die), peasant woman
Bauernhof (der), farm
Bauernmaidle (das), peasant girl; *colloq for* Bauernmägdlein = Bauernmädchen
Bauersmann, —es, ¨—er (*if collectively, pl is* Bauersleute), peasant, countryman, rustic
Baum (der), tree
bedacht, *see* bedenken
bedenken, bedachte, bedacht, to 'bethink,' ponder, consider
bedeuten, to mean, portend, be of consequence
Bedürfnis (das) requirement, necessaries
Befestigung (die), fastening, fortification
befriedigen, to satisfy, appease
begann, *see* beginnen
begehren, to desire, covet; be in demand
unbegehrt, not required, not in demand
beginnen, a, o, to begin
begleiten, to accompany
Begleiter (der), companion, attendant
Begleitung (die), company, escort, retinue
begnügen (sich), to content one's self with, acquiesce in
begonnen, *see* beginnen
behandeln, to handle, treat
Behausung (die), lodging, home
bei (+ *dat*), near
beide, both
beiderseitig, on both sides, mutual
Beige (die), provincial for pile *or* stack (of wood)
beim = **bei dem**
Beispiel (das), example, precedent
z.B. = zum Beispiel = 'e.g.'
beitragen, u, a, to contribute towards, supply, assist, conduce to
bekamen, *see* bekommen
Bekanntschaft (die), acquaintance
bekommen, kam, kommen, to get, receive
beladen, laden, burdened
belasten, to load, encumber, weigh down
belegen, to cover up, overlay
beleuchten, to throw light on, illuminate
elektrische Beleuchtung (die), 'electric light'
bellen, to bark, bay
bemerken, to observe, notice
bemühen (sich), to endeavour, to take trouble
benahm, *see* benehmen
benehmen, a, nommen (sich), to behave, demean one's self
beneiden, to envy
Ich beneide Sie um Ihre Kraft, I envy you your strength
benutzen, to use, turn to account
bequem, comfortable, convenient, suitable
bereit, ready, prepared

bereiten, to prepare, make ready
bereits, already
Berg (der), mountain
bergab, downhill
bergauf, uphill
Bergmann, —es, —̈er (*collect pl* **—leute**) (der), miner
Bergsee (der), mountain lake, (*in Scotland*) 'tarn'
Bergspitze (die), mountain peak
beschämen, to put to shame
beschenken (mit), to present with, to give something to
beschließen, o, o, to close, conclude; resolve
Besemache, *dialect for* Besenmachen, *q.v.*
Besen (der), 'besom,' broom
Besenbinder (der), broom-binder, broom-maker
Besenfahrt (die), ride, drive 'on a broom(-stick)'
Besenmachen (das), broom-making
Besenpferd (das), 'broom-steed,' i.e. witch's broomstick
Besenreis, —es, —er (das), birch-twig, sprig, scion
(der Reis, rice)
Beseris, *dialect for* Besenreis, *q.v.*
Besinnung (die), recollection, reflexion
die —— verlieren, to lose consciousness
besonder (*adj*), separate, special
besonders (*adv*), especially
besorgen, to take care of, to see to, provide for, manage
besorgt sein, to be anxious
Besorgnis, *pl* **—sse** (die), care, anxiety, apprehension
bespannen, to harness, span; put (horses) to
besser, *comp of* gut, better
Beste (das) = the best (thing)
besuchen, to visit, frequent
beten, to pray
den Rosenkranz —— (*Catholic*), to tell one's beads
betrachten, to look at, see, contemplate
Bertag (der), amount, sum total

betrügerisch, deceitful, cheating, dishonest
Bett, —es, —en (das), bed
Bettelmensch, —en, —en (das), miserable beggar, beggar-creature
Bettelmönch (der), mendicant friar
Bettler (der), beggar
bewaffnen, to arm, provide with (weapons, etc.)
bewässern, to water, irrigate
Bewässerung (die), irrigation
bewegen, to stir, agitate; (sich) to be moved, get in motion
bewegt sein, to be moved *or* touched (by emotion)
bewohnen, to inhabit, dwell
Bewußtsein (das), consciousness [wissen + sein, 'to be in a state of knowing']
das —— verlieren, to lose consciousness
beziehen, zog, zogen, to draw over
sich —— auf etwas, to bear upon, refer to
bezogen, *see* beziehen
bieder, upright, honest, trusty, loyal
Biederkeit (die), true-heartedness, probity, integrity
Biene (die), bee
Bienlein (das), little bee
Bier (das), beer
Bierbrauer (der), brewer
Bierlümmel (der), 'beer-clown,' tipsy lout
Bierprinz, —en, —en (der), 'beer-prince,' rich brewer
bieten, o, o, to bid, proffer, present
Bildung (die), good-breeding, culture
Billard, —s, —s (das), billiards
billig, cheap, fair
bin, *pres indic of* sein, to be
binden, a, u, to bind
Binder (der), binder
Birke (die), birch-tree
Birkeholz, *dialect for* Birkenholz, *q.v.*
Birkenbesen (der), birch-broom
Birkengeschlecht, —es, —er (das), the race (species) of birches

Birkenhain, —es, —e (der), birch-grove, wood
Birkenholz, —es (das), birchwood
Birkenholzbeige (die), pile *or* stack of birchwood
Birkenkind, —es, —er (das), 'birch-child,' young birch
Birkenmutter (—s), —̈ (die), 'birch-mother,' old birch
Birkenreis, —ses, —ser (das), birch-twig, birch-shoot
Birkenreisig, —s, *no pl* (das), brushwood (of birches)
Birkensaft (der), birch-sap, -juice
Birkenwald, —es, —̈er (der), birch-wood, birch-forest
Birkenzweig, —(e)s, —e (der), birch-twig, -bough, -branch
Birkewald, *dialect for* Birkenwald, *q.v.*
Birne (die), pear
bis, until
bis zu, up till, up to
bisweilen, sometimes (Scotch *whiles*)
bißchen (ein), a little bit (*dim noun used adverbially*)
Bitte (die), request, prayer
bitten, bat, gebeten, to pray, request
Bitterkeit (die), bitterness, bitter feeling
Blatt, —es, —̈er (das), leaf, sheet
das Tag(e)blatt, Daily News
blau, blue
bleiben, ie, ie, to stay, remain
er blieb stehen, he remained standing, stopped, stood still
Blick (der), look, glance. Cf. Augenblick
blicken, to glance, look
bloß, (*adj*) bare, mere, empty (*adv*) merely, only
blühen, to bloom, flourish, blossom (*rustic Engl.* to 'blow,' *of a flower*)
Blume (die), flower, blossom
blumig, flowery
Blut (das), blood
Blutgier (die), bloodthirstiness
blutig, bloodstained, sanguinary
blutrot, blood-red
Boden, *pl* —̈ (der), ground, floor
Bodenbirne (die), *provincial* 'ground-pear'; cf. Erdäpfel = potatoes (*rustic*)
bös, böse, angry, bad, shrewish, 'naughty'
boshaft, malignant, spiteful
am boshaftesten = most meanly, most spiteful of all
bot, *see* bieten
brachte, *see* bringen
brannte, *see* brennen
brauchen, to need, require, make use of
Brauer (der), brewer
brav, good, honest, respectable
brennen, brannte, gebrannt, to burn
Brennholz (das), firewood
bringen, brachte, gebracht, to bring
bringen . . zu, *see* zubringen
Brosame (die), crumb
Brot, —es, —e (das), bread, loaf
Brötchen (das), roll
Brunnen (der), spring, fountain, well
brutal, brutal, brutally
Bube, Bub (der), small boy, 'youngster'
Buch, —(e)s, —̈er (das), book
Bur, *dialect for* Bauer, *q.v.*
Burg (die), old castle, stronghold
bürgerlich, citizen-like, civil, middle-class, Fr. *bourgeois*
büßen, to make amends for, repair, atone for
Butter (die), butter
Butter-Bärbel (die), the woman named Barbel who sold butter
Butterhändlerin (die), butter-(market-)woman
Butterweib, —es, —er (das), butter-woman
christlich = Christian
Cognac (der), cognac, French brandy

da, (*adv*) there
(*conj*) as, since

dabei, near that, at it, while doing so
Dach, —(e)s, ̈—er (das), roof, 'thatch' (Lat. *tectum*)
dachte, *see* denken
dadurch, through that, thereby
dafür, for that, in exchange
daher, thence; hence, for that reason, therefore; away, along, off
daherfahren, u, a, to drive *or* go along
dahergefahren, *see* daherfahren
dahergetragen, *see* dahertragen
daherkamen, *see* daherkommen
daherkommen, kam, gekommen, to come along
dahertanzen, to dance along
dahertragen, u, a, to bear *or* carry along
daherziehen, zog, gezogen, to draw, pull, come *or* drive along
daherzog, *see* daherziehen
dahin, thither; gone, past
dahingehen, ging, gegangen, to go to (a place), to go (be lost), to die
dahingleiten, glitt, geglitten (*also reg*), to glide along
damals, at that time, then
Dame (die), lady
damit, with that, therewith
(*conj*), so that (Fr. *afin que*)
dämmern, to dawn; grow dusk, twilight
danach, darnach, after that, thereafter; accordingly
Dank, *no pl* (der), thanks
danken, to return thanks, thank. *Also* to decline (an offer)
ich danke, 'thank you, no'; 'you are very good, but . .'
dann, then, thereupon
daran, at it, near it
darauf, thereupon, afterwards
daraus, outside of it, thence
darein, drein, darin, in it, therein
darf, darfst (*pres indic*), *see* dürfen
darin, darein, in it, therein
darnach, *see* danach
darum, drum, around it, for that reason
darunten, drunten, down there, below, beneath (*adv*)
das, *neut of* der, *q.v.*
Dasein (das), presence, existence
dastehen, stand, gestanden, to stand, bear one's self
daß (Lat. *ut*), that, in order that
Dauer (die), duration, permanence; constancy
dauerhaftig, durable, sound, permanent
dauern, to last, remain, endure
davon, therefrom, from it, of it; away
dazu, thereto, in addition; for that purpose
dein, deine, dein, thy, your
denen, *dat pl of demonstr and rel pron* der, *q.v.*
denken, dachte, gedacht, to think
denkwürdig, memorable, noteworthy
denn (*adv*), then; (*conj*), for
der, die, das (*def art*), the
(*demonstr pron*), that one, he, etc.
(*correl pron*), he who, etc.
(*rel pron*), who, which
derartig (*adj*), that sort of, 'suchlike'
dereinst, at some (future) time, some day, thereafter
deren (*fem gen sing and gen pl of* der, die, das, *demonstr and rel pronoun*)
derf, *dialect for* darf, *q.v.*
derno, *dialect for* danach, *q.v.*
derselbe, dieselbe, dasselbe, the same
dessen, *gen sing m and n of demonstr and rel pron* der, das
deutsch, German
dich (*acc of* du), thee
Dienerin, (die), serving-woman, servant
der Diener, serving-man, manservant, attendant
Dienst (der), service, office, employment
Gottesdienst, public worship

Dienstag, —es, —e (der), Tuesday

Dienstbote, —n, —n (der), (*lit* 'service-messenger *or* employé'), servant *generally*

dienstfrei (*lit* 'service-free'), at leisure

Dienstmädchen (das), maid-servant

dies (*contraction for* dieses, *neut of* dieser), this

dieser, diese, dieses (dies) (*demonstr adj*), this
  (*demonstr pron*), this one, the latter (Fr. *celui-ci*)

diesmal, this time

dir (*dat of* du), to thee

doch, yet, still, however, but indeed. *A negative question is answered affirmatively by* doch *instead of* ja
  du willst nicht kommen? — doch, so you won't come? — yes, I will

Donnerstag, —es, —e (der), Thursday

Dorf, —es, ¨—er (das), village

Dörfchen (das), little village

Dörflein (das), little village

dort, there, over there, yonder

drang, *see* dringen

draußen (*adv*), outside

drei, three

dreimal, three times

drein, darein, thereto, in addition, over and above
  wie siehst du —, 'how [wretched] you look!' 'you pitiful object!'

Dreisam (die), the river Dreisam

Dreisamtal, —s (das), the valley of the Dreisam

dringen, a, u, to press on, urge, insist

drinnen (= darinnen) (*adv*), there, within, inside

Drossel (die), 'throstle,' thrush

drüben (*adv*), over yonder, on the other side, opposite

drucken, to print, stamp, impress

drücken, to squeeze, press, harass

Drucksache (die), printed matter

drum, darum (*adv*), around it, for that reason

drunte, *dialect for* drunten, down there, below

du, thou

dulden, to suffer, bear patiently, endure, put up with

dumm, stupid, silly, absurd

Dummkopf, —es, ¨—e (der), 'stupid-head,' dunce, 'donkey'

dumpf, gloomy, stifling, heavy, musty, dank, stuffy

durch (*prep + acc*), through, by means of

durchs = durch das

dürfen, durfte, gedurft *or* **dürfen** (*pres ind sing* ich darf, du darfst, er darf), to be allowed to, may, dare

Durst, —es (der), thirst

dursten, to be thirsty

eben, even, evenly, just, quite, just now

ebenfalls, likewise

ebenso, just the same
  —— „wie," just as . . as . .
  soeben — just now; soeben erschienen (of a book), just published, 'just out'

Eck, —es, —e (das), edge, corner, angle

ehe (*conj*), before

eher (*adv*), sooner, rather

Eheleute (*pl*), married people
  (*sing* Ehepaar, a married couple, *q.v.*)

ehemalig, of a former time, ancient

Ehepaar (das), married couple

ehrbar, respectable, worthy of respect *or* honour

Ehre (die), honour, esteem

ehren, to honour, esteem

ehrlich, honest, fair, true-hearted

Ehrlichkeit (die), sense of honour, honourable dealing, honesty

ei (*interj*), why! oh! well!

Ei, —es, —er (das), egg

eigen, own

ein, eine, ein (*indef art*), a, an
  (*num adj*), one

einander, one another, each other (*indecl*)

einer, eine, ein(e)s (*pron*), one, a person, they, people

einfach, single, simple
dreifach, three-fold
eingerichtet, *see* einrichten
einhandeln, to purchase
etwas ——, to obtain by barter *or* purchase
einig (*adj*), some, any, sundry
einige (*adv*), at one, in concord
Einkauf (der), purchase, marketing, purveying
einladen, u, a, to invite, summon
Einleitung (die), introduction
einmal, once
noch ——, once more
einnahm, *see* einnehmen
einnehmen, a, genommen, to take, accept, receive
einrichten, to arrange, put in order
sich einzurichten wissen, to know how to manage
eins, *see* einer
—— trinken, to have a drink
einsam, lonely, solitary, retired
Einspänner (der), one-horse vehicle
einst, once, a long time ago
einstig, future, to come (at some time)
eintreten, a, e, to enter
Eintritt verboten! 'No admission'
einzeln, single, sole, isolated, individual
einzig, only, single, sole, unique
eisigkalt, icy-cold
Elend, —**s** (das) (⏑́ ⏑), misery
elend (*adj and adv*), miserable, wretched
elendiglich (⏑́ ⏑ ⏑ ⏑), wretchedly
Ella (*f*), Ella (proper name)
Elztal (das), the valley of the Elz
empfinden, a, u, to feel, perceive, be sensible of, experience
emsig, sedulous, active, busy, diligent
Ende, —**s,** —**n** (das), end
enden, endigen, to put an end to; to come to an end
endigen, *see* enden
endlich, at last; final
eng, narrow, tight, close
Engel (der), angel
Enkel (der), grandson
Enkelin (die), granddaughter
entdecken, to disclose, detect, discover
entfliegen, o, o (+*dat*), to fly away from
entfliehen, floh, flohen (+*dat*), to run away, flee from
entfloh, *see* entfliehen
entgegen (+*dat preceding*), towards, against, in face of, ahead of
einem —— gehen, to go to meet some one
entlassen, ie, a, to leave, release, send away, dismiss
entließest, *see* entlassen
entsagen (+*dat*), to renounce, resign, disclaim
entscheiden, ie, ie, to decide, pass sentence
entschieden, *see* entscheiden
entstanden, *see* entstehen
entstehen, stand, standen, to come into existence, to arise out of, begin
er, sie, es (*pers pron*), he, she, it
erbauen, to build up, raise
erblicken, to catch sight of (*see* Blick), descry
Erdäpfel (die), *pl* potatoes
Erdauge, —**s,** —**n** (das), 'earth-eye,' 'eye in the earth'
Erde (die), earth
erdulden, to endure, put up with
Erfahrung (die), experience, practical knowledge
erfassen, to lay hold of; comprehend
erfreuen, (1) to rejoice, gladden; (2) to be glad about (über + *acc*)
erfüllen, to fill up, fulfil
Erfüllung (die), fulfilment, accomplishment
ergießen, o, o, to pour forth
—— (sich), to gush forth, flow into
ergoß, *see* ergießen
erhalten, ie, a, to receive
erheben, o, o, to heave, lift, raise up
erhielt, *see* erhalten

erhob, *see* erheben
erinnern (einen an etwas), to call to mind, put in remembrance; remind
  sich —— (+*gen or* an+*acc*), to remember
  erinnerungsunfähig, incapable of remembering
erkälten (sich), to catch cold, to get a chill
erkannte, *see* erkennen
erkaufen, to buy, purchase; ransom
erkennen, erkannte, erkannt, to perceive, recognise
erlauben (einem etwas), to allow, permit
erleben, to live to see, to experience, live through
erlösen, to deliver, ransom, set free
Erlösung (die), deliverance, release, salvation
ermorden, to murder
erniedrigen, to lower, degrade, humble
Erniedrigung (die), humiliation
Ernst, —es (der), earnestness, seriousness, gravity
erreichen, to reach, attain to
errichten, to erect, establish, found
errichtete, *see* errichten
ersäufen, to drown
erscheinen, ie, ie, to shine forth, appear, come out *or* forth; be published
erschienen, *see* erscheinen
erschlagen, u, a, to slay, strike dead
erschrecken, a, o, to be startled, alarmed
erscht, *dialect for* erst
erspähen, to espy
erst, first, at first
ertönen, to resound
  —— lassen, to raise (the voice)
erwecken, to rouse, awaken, stir up
erweisen, ie, ie (einem etwas), to show . . towards, render, give proof of
erwidern, to return, requite, reply (wieder, back)

erwiesen, *see* erweisen
erzählen, to tell, relate, narrate
  man erzählt, 'they say'
Erzählung (die), tale, narrative
Erziehung (die), bringing up, education
es, it, there. *See* er, sie, es
es ist, es sind, there is, there are
Essen (das), food, eating, meal
  das Mittagessen, dinner
  das Abendessen, supper
essen, aß, gegessen, to eat
etwa (*adv*), in some way, perhaps, perchance, about
etwas (*abbrev* was), something, somewhat, some
euch, *acc and dat pl of* du
euer, (1) *gen pl of* du
  (2) *poss adj* your (euer, eure, euer; Ihr, Ihre, Ihr is now more usual)
  (3) *poss pron* yours
eurer, *see* euer
Europa, —s (*n*), Europe
  europäisch, European
ewig, everlasting, perpetual, for ever
Exemplar, —s, —e (das), specimen, copy
  ein Prachtexemplar, a capital specimen

fahren, u, a, to go (in *or* with any sort of conveyance)
fahren . . . zu, *see* zufahren
Fahrt (die), ride, drive, voyage, journey
  Schlittenfahrt, sleigh-drive
Falle (die), pitfall, trap, snare
fallen, fiel, gefallen, to fall, sink, decline, be ruined; to prove, turn out, happen
falsch, false, treacherous
Falschheit (die), untruth, deceitfulness, guile
falten, to fold, clasp together, gather, pleat
Familie (⏑ ⏑́ ⏑, *pl* ⏑ ⏑́ ⏑ ⏑) (die), family
fand, fanden, *see* finden
fangen, i, a, to catch

Farnkopf, *dialect for* Farrenkopf, *name of a mountain in the Schwarzwald*
Faß, —es, ¨—er (das), cask
Fäßchen (das), small cask
fassen, to hold, contain, comprise
kurz ——, to abridge, compress
sich kurz ——, to express one's self briefly, to cut one's tale short
Fäßlein (das), small cask
fast, almost, nearly
Faulenzer (der), idler, lazybones, 'loafer': *fem* Faulenzerin, *pl* **—nen**
Fee (die), fairy, airy spirit, sprite
fegen, to sweep, scour
feil (*adv*), for sale, to be sold
feilbieten, o, o, to bid *or* offer for sale
feilgebotenen, *see* feilbieten
feilschen, to bargain, haggle
Feind, —es, —e (der), enemy, foe
der böse ——, 'the foul fiend'
Feld, —es, —er (das), field (South African Dutch *Veldt*)
Fels, —ens, —en (der), rock
Felsgestein (das), mass of rocks, boulders
Fenster (das), window (Fr. *fenêtre*, Ital. *finestra*)
fern, distant, remote (Chaucer, 'fernë halwës'=distant saints)
fertig, completed, ready; skilful, dexterous
——! los! ready! go!
fest, strong, immovable, stable, secure, unimpaired
Festung (die), stronghold, citadel, fortress
feucht, damp (trocken=dry)
Feuer (das), fire, ardour
feuerig, fiery, fervid
finden, a, u, to find, deem
fing, fingen, *see* fangen
finster, dark, obscure, gloomy, dismal
Firma (die), *pl* **Firmen,** firm; power delegated as by power of attorney; *here*=impersonation, guise, under false pretences as
Flamme (die), flame, flash
Fleisch, —es (das), meat
fliegen, o, o, to fly, rush
flog, *see* fliegen
Fluch (der), curse, malediction; cause of evil
flüchtig, fugitive; transient, 'fly-away'=desultory, not to be depended upon, 'flighty'
Fluß, —sses, ¨—sse (der), flow, river, stream; state of fusion
Flut (die), flood, torrent
Föhre (die), pine-tree
Folge (die), sequel, result
folgen, to follow, ensue, be the consequences of
Folterknecht, —es, —e (der), torturer, tormentor
Forelle (die), trout
fort, out, forth, away, off
fort! 'out you go!'
fortgenommen, *see* fortnehmen
fortnehmen, nahm, genommen, to take away, carry forth
fortschleichen, i, i, to creep out, slink away
forttragen, u, a, to bear *or* carry away
fragen, to ask
Franken (die), *pl*, the Franks
fränkisch, Frankish
fraßen, *see* fressen
Frau (die), woman, 'Mrs.'
frei, free
Freiburg, Freiburg
freilich, certainly, assuredly, by all means
Freitag, —es, —e (der), Friday
fressen, a, e, to devour, munch, eat (of animals; of persons, essen)
Freude (die), joy, gladness, delight
freudig, joyous, cheerful, delighted
freuen (sich, über+*acc*), to be glad of, be pleased about
Freund, —es, —e (der), friend
Freya (die), the goddess Freya
Friedhof (der), 'Court of Peace' =cemetery
friedlich, peaceful, pacific
frieren, fror, gefroren, to freeze, be very cold

frili, *dialect for* freilich, *q.v.*
frisch, fresh, cool, new
—— auf! 'look alive!'
frische Eier = new-laid eggs
froge, *dialect for* fragen, *q.v.*
froh, glad, joyous, mirthful, happy
fröhlich, gay, blithesome, merry
frohlocken, to exult, triumph, shout for joy (Lewis Carroll's 'chortle')
froren, *see* frieren
Frosch (der), frog
Froschvater, —s, ⸚ (der), father-frog: *used here in sense somewhat equivalent to English* 'the grandfather of the frogs'
Frucht (die), fruit
früh, early
morgen ——, early to-morrow morning
Frühe (die), early time, early morning
früher, *comp of* früh
Frühjahr, —(e)s, —e (das), (early + year), spring
Frühjahrssonne (die), the spring sun, sun of springtime
Frühjahrszeit (die), springtime
Frühjohr, *dialect for* Frühjahr, *q.v.*
Frühling (der), spring
Frühlingsblume (die), spring flower
Frühlings-Nachmittag, *pl* **—e** (der), spring-afternoon
Frühlingszeit (die), springtime
fügen, to join, unite, add
Fügung (die), joining, structure, dispensation of providence
fühlen, to feel, perceive by the senses, to be sensitive to, to have a feeling for
fuhr . . . an, *see* anfahren
führen, to lead, conduct, bring
der Führer, guide (also 'guide-book')
Bergführer, 'guide' for mountains, etc.
führen . . . zu, *see* zuführen
Fuhrleute, *collective pl of* Fuhrmann, *q.v.*
Fuhrmann, *individual pl* **⸚er;** *collective pl* Fuhrleute, driver
füllen, to fill, fill up
für (+*acc*), for
fürchten, to fear, dread, be afraid of
Fürst, —en, —en (der), prince
Fuß, —es, ⸚e (der), foot

gab . . . auf, *see* aufgeben
gäbe, *subj of* geben, *q.v.*
galten, *see* gelten
Gang (der), going, motion, pace, way, passage (thoroughfare, Durchgang)
Gans, —, ⸚e (die), goose. *Cf.* Schneegans, *q.v.*
ganz, (*adj*) whole, entire, complete
(*adv*) quite, entirely, altogether
gar (*adv*), fully, absolutely, wholly, at all (*with negatives*)
—— nichts, nothing whatever
—— keiner, not a single one
—— möglich, quite possible
Gasse (die), lane, narrow street. *Anciently used for main streets also: e.g.* Kramgasse, *the 'Cheapside' of Berne: cf. 'Minchin Lane,' 'Mark Lane,' etc.*
Gäßlein (das), little lane, alley, (when dirty) 'slum'
Gasthaus (das), 'guest-house,' inn
Gaul (der), cart-horse, nag
gebadet, *see* baden
gebären, gebar, geboren, to bear, give birth to
geben, a, e, to give
gebeten, *see* bitten
Gebiet, —es, —e (das), jurisdiction, region, sphere (of influence), domain
Gebirge (das) mountain-chain, range; highlands
geboren, *see* gebären
geboten, *see* bieten
gebraucht, *see* brauchen
gebunden, *see* binden
geblieben, *see* bleiben
gedacht, *see* denken

gedeihen, ie, ie, to increase, prosper, redound to
Geduld (die), patience, forbearance, long-suffering
geehrt, *see* ehren
Gefahr (die), danger, peril, risk
gefahren, *see* fahren
Gefährte (der), comrade, mate
Leidensgefährte, companion in misfortune
Gefährtin (die), *fem of* Gefährte, *q.v.*
gefallen, ie, a (+*dat*), to please, suit, agree with
Gefangenschaft (die), captivity, imprisonment
gefegt, *see* fegen
Geflügel (das), winged creatures generally, poultry
Gefühl (das), feeling, touch, sensation
gefühllos, unfeeling, apathetic, indifferent
gefüllten, *see* füllen
gefunden, *see* finden
gefreut, *see* freuen
gegangen, *see* gehen
gegeben, *see* geben
gegen (+*acc*), against, towards, about
gegenseitig, reciprocal, mutual, opposite
gegenüber, over against, face to face; as concerns
gegründet, *see* gründen
gehalten, *see* halten
geheiratet, *see* heiraten
gehen, ging, gegangen, to go
wie geht's Ihnen? how are you?
Gehöft (das), farm, farm premises
Gehöhnten (die) (*pl*), the despised, scoffed at; *see* höhnen
gehören (+*dat*), to belong to
gehört, *see* hören, to hear
gehüpft, *see* hüpfen
Geist, —es, —er (der), spirit, 'ghost' (Scotch *ghaist*)
geistlich, spiritual
der Geistliche, the clergyman
gekannt, *see* kennen
gekauft, *see* kaufen
gekleidet, *see* kleiden
gekost, *see* kosen
gelb, yellow
Geld, —es, —er (das), money, coin
Geldwechsler (der), money-changer
geldgierig, avaricious
gelebt, *see* leben
gelegen, situated; *see* liegen
Gelegenheit (die), occasion, opportunity
gelehrt, *see* lehren
geliefert, *see* liefern
gelten, a, o, to be worth, of value
Gelüste (das), desire, longing, appetite, hankering after
gemacht, *see* machen
Gemeine (das), the commonplace
gemein, common, plentiful, ordinary
gen (+*acc*), towards; *abbrev of* gegen
genannt, *see* nennen
Gengenbach, *name of a place; see note*
genießen, o, o, to enjoy, partake of, have the benefit of
genommen, *see* nehmen
Genosse, Genoß, —ssen, —ssen (der), comrade, companion, fellow
Eidgenossenschaft (die), league, confederation
genossen, genoß, *see* genießen
genug, enough (*indecl adj*+*gen*)
Genüge (die), sufficiency
zur ——, sufficiently, quite enough
genußsüchtig, over-desirous of enjoyment, pleasure-enslaved
geöffnet, *see* öffnen
geopfert, *see* opfern
gepflastert, *see* pflastern
gepflegt, *see* pflegen
geplagt, *see* plagen
gerade, straight, direct, 'square'
—— als, just as (=when)
geradeso, just as, precisely in the same way
gerät, *irreg 3rd sing pres indic of* geraten, *q.v.*
geraten, ie, a, to get *or* fall into, happen upon

geräumen, to clear, clean up (land), make a clearing (in a wood, etc.)
Geräusch (das), noise, stir, din
gering, small, little, trifling, limited, slender, insignificant
gerissen, *see* reißen
gern, willingly, readily, welcome (*comp* lieber)
gerufen, *see* rufen
gesagt, *see* sagen
geschadet, *see* schaden
geschaffen, *see* schaffen (*irreg*)
geschafft, *see* schaffen (*reg*)
geschah, *see* geschehen
geschaut, *see* schauen
geschehen, a, e, to happen, come to pass
Geschichte (die), history, story, event, affair
Geschick (das), fitness, aptitude, knack; destiny
geschlagenen, *see* schlagen
Geschlecht, —(e)s, —er (das), race, species, kind
Geschöpf, —es, —e (das), creature, created thing
geschöpft, *see* schöpfen
Geschrei, —s (das), noise of screams, clamour, din; noises of animals
geschunden, *see* schinden
Geschwister (*pl*), brothers and sisters (*collectively*)
Geschwisterkind (das), nephew *or* niece
gesegnet, *from* segnen to bless
Gesegnete Mahlzeit! good digestion!
gesehen, *see* sehen
Gesellschaft (die), society, company, fellowship
die Aktien-Gesellschaft, joint-stock company
Gesicht, —es, —er (das), sight, face
gespalten, *see* spalten
gespielt, *see* spielen
gesprochen, *see* sprechen
Gestalt (die), form, figure; stature, mien
gestampft, *see* stampfen
gestanden, *see* stehen
Gestein, —s, —e (das), mass of rocks; minerals
gestellt, *see* stellen
gestern, yesterday
—— vor acht Tagen, a week ago yesterday
gestiegen, *see* steigen
gesucht, *see* suchen
Gesundheit (die), health, wholesomeness, salubrity
gesündigt, *see* sündigen
gesunken, *see* sinken
getaucht, *see* tauchen
getragen, *see* tragen
getrieben, *see* treiben
getroffen, *see* treffen
Gewalt (die), might, power, authority; force, violence
gewaltig, powerful, mighty
gewandert, *see* wandern
gewarnt, *see* warnen
Gewässer, —s (das), waters (*collectively*), flood
Gewerbe, —s (das), trade, business, craft
Gewerbemuseum (das), industrial museum
But Erwerb (der), gains by industry, livelihood, earnings
gewesen, *see* sein
gewinnen, a, o, to win, earn, conquer, take
Gewitter (das), thunderstorm, storm, tempest
gewohnt, *see* wohnen
Gewölk, —es (das), cloud masses
gewonnen, *see* gewinnen
geworden, *past part of* werden, *q.v.*
geworfen, *see* werfen
geziert, affected, prim, insincere
gezogen, *see* ziehen
gezwungen, *see* zwingen
gibt's, *impers 3rd pers sing pres indic of* geben
es gibt, there is, there are
was gibt's? what is the matter? Fr. *qu'est-ce qu'il y a?*
Gicht (die), gout
Gier (die), excessive desire, longing, greed (*as of a bird or beast of prey; cf.* 'gier-eagle')

Gift (das), poison, venom; malicious spite
gilt, *see* gelten
ging, gingst, *see* gehen
ging . . . zu, *see* zugehen
Ginsterblume (die), 'broom,' *planta genista*
Glas, —es, ⸗er (das), glass
glauben, to believe
Glaubensbekenntnis (das), creed, confession of faith
gleich (+*dat*), like, equal to, level
(*adv*), exactly, instantly, presently
gleiten, glitt, geglitten, also *reg*, to glide, slip, slide
Glück, —es (das), luck, good fortune, success, happiness
Viele Schweine bedeuten —— = to meet many pigs means good luck (*proverb*)
glücklich, happy, lucky, fortunate
unglücklich, unhappy, unfortunate, wretched
Glückspilz, —es, —e (der), 'fortune's mushroom' = upstart, Fr. *nouveau riche*
glühen, to make red-hot, glow
das Glühlicht, incandescent light
Gnadenbrot (das), the bread of charity
gnädig, gracious, kind
gnädiger Herr, gnädige Frau, *German modes of address to persons of a higher social status*
g'nua, *dialect for* genug
golden, golden, precious
gönnen (einem etwas), to wish well to, not to grudge *or* envy, to wish one joy of (*sarcastic*)
Gott, —es, ⸗er (der), God, god
der Gottesdienst, 'divine service,' public worship, 'church'; *but* Götterdienst, polytheism
„Götterdämmerung" (die), = 'The Twilight of the Gods' (Wagner)
Götterteufel (*pl*), 'false god'
Gotteshaus, —es, ⸗er (das), church, religious temple
Göttin (*pl*) (die), goddess
göttlich, godlike, divine, most excellent
gottlos, godless, irreligious, impious, wicked
Grab, —es, ⸗er (das), grave, pit, ditch
graben, u, a, to dig (*cf.* 'grubbing in the earth,' *of children and animals*)
greifen, griff, gegriffen, to grasp, snatch; to handle, prevail
—— nach, to snatch at
Grenze (die), zone, boundary, frontier
griesgrämig, fretful, morose, fault-finding
griff, *see* greifen
grollen (einem), to be angry with, bear ill-will to
groß, *comp* größer, large, tall, big
Großmutter, —, ⸗ (die), grandmother
Großvater, *pl* **⸗er** (der), grandfather
grub, *see* graben
grün, green, fresh, verdant
Grund (der), ground, earth, soil
gründen, to ground, establish, found
G'spaß, *dialect for* Spaß (der), joking, joke
das ist kein Spaß, 'that is no joke'
gucken, to look, peer, spy
Gunst (die), favour, grace, goodwill, kindness. *The compound* Gunstbezeugungen *is used for the plural*
gut (*adj and adv*), good, well
gütig, kind, benevolent, indulgent

habe, *subj pres of* haben
haben, hatte, gehabt, to have
Habersack (der), sack for *or* with oats
Habgier (die), greed of possession
Hacke (die), hoe; *South German dialect*, axe
Hackmesser (das), hacking *or* pruning-knife
Hafer (der), oat, oats (Lat. *avena*)

Hafermehl (das), oatmeal
Hafersack (der), sack for oats, horses' nose-bag
hageln, to hail (*impers*)
Hain, —es, —e (der), grove, 'spinney'
halb, half
—— zehn, half-past nine
eine halbe Stunde, half an hour
halbgeöffnet, half open; *cf.* öffnen
Halde (die), slope, hill-side (Ital. *falda*)
half, halfen, *see* helfen
Hals (der), neck, throat
Halsband (das), collar, necklace
halt! stop, halt!
halten, ie, a, to hold, keep, support, endure, deem
Hand, *pl* ⸗̈e (die), hand
handeln, to treat, deal, trade, transact business
Handel (der), business
Handelsblatt (das), *The Commercial News*
handhaben (*insep*), **handhabte, gehandhabt,** to handle, wield, administer
Handkarren (der), hand-cart
Händlerin (die), dealer, huckster (woman)
hängen . . an, *see* anhängen
Hanneôle, *dim of* Hans, *q.v.*
Hans (der), Hans, *proper name*
Haslach, Haslach, *small town in the Schwarzwald*
Hasle, *local form of* Haslach
hassen, to hate
hast, *2nd sing. pres indic of* haben, *q.v*
häßlich, ugly, odious, base, loathsome, vicious
hat, hatte, hätte, *from* haben
Haupt, —es, ⸗̈er (das), head, chief
Hauptmann, —es, *pl* **Hauptleute,** captain (in the army)
Hauptstadt, *pl* ⸗̈e (die), chief town, capital
Haus, —es, ⸗̈er (das), house
Hausbewohner (der), occupant, tenant of a house
Häusern, *dat pl of* Haus, *q.v.*
Hausgang, —es, ⸗̈e (der), passage
Hausgenossen (*pl*), house-companions, members of a household; *cf.* Eidgenossen, *lit* 'oath-companions' = confederates, as the Cantons of the Swiss Republic
Haushaltung (die), housekeeping, household
Hausknecht (der), house-porter, 'boots,' serving-man
Hauswesen (das), household affairs, domestic matters
Haut, *pl* ⸗̈e (die), hide, skin, cuticle
heben, o, o, to heave, raise, lift up
hehr, fair, exalted, sacred, sublime
Heidburg (die), the Heidburg, *hill near Haslach* (*an old traditional name; possibly* = 'the stronghold of the heathen')
Heide (der), heathen
(*But* die ——, heath, heather)
Heidekind, —es, —er (das), a child of the 'Heid'-neighbourhood
„Heide-Michel" (der), Heide-Michael, *because he lived at the Heidenacker, near the Heidburg*
„Heidenacker," —s (der), the 'Heide'-field, *a stretch of land behind the Heidburg, and so* weltabgeschieden, remote from the local 'world'
heilig, holy, sacred, inviolable
Allerheiligen = All Saints' Day
Heimat (die), home, native place
heimatlich, belonging to one's home, native
Heimgang, —es (der), way home, 'home-going,' *i.e.* death
heimgekommen, *see* heimkommen
heimkehren, to return home
heimkommen, kam, gekommen, to come home
das wird dir ——, that will come home to you (*sc.* in punishment); *cf. proverb,* 'curses, like chickens, come home to roost'

heimziehen, zog, gezogen, to draw homewards, go home
Heirat (die), marriage
heiraten, to marry
heißen, ie, ei, to call, bid; be called, bear a name; mean, signify
heiter, serene, bright, unruffled
helfen, a, o, to help; *cf.* 'hath holpen His servant' (*Magnificat*)
hell, bright, clear, luminous
her, hither, this way; ago
hin und ——, to and fro
herab, down hither, down from (+*acc preceding*)
herabgerissen, *see* herabreißen
herabreißen, i, i, to tear, pull, *or* drag down
herabrollen, to roll *or* trundle down
herabziehen, zog, gezogen, to draw, pull *or* bring down
heran, up along, upwards, from away
nur ——! 'come on!'
herauf, up hither, towards (*the speaker*), from below
heraufgestiegen, *see* heraufsteigen
heraufschauen, to look up towards
heraufsteigen, ie, ie, to come up, approach
Herbst, —es, —e (der), harvest-season, time of grain and fruit-harvest, autumn; Scotch *hairst*
Herbstmorgen (der), autumn morning
Herde (die), drove, flock, herd
but der Herd, the hearth, fireplace
herein, in hither, in here, inwards
hereintraben, to trot *or* jog in (hither)
herfallen, ie, a (über+*acc*), to fall upon, to assail
hergehen, ging, gegangen, to come to pass, happen, be carried on (*impers*)
hoch ——, to live in grand style
Herr, —n, —en (der), gentleman, sir, 'Mr.'
herrichten, to arrange, prepare, fit up, fix
Herrschaft (die), rule, person of rank, of the 'gentleman' class, master and mistress
Herrschaftsküche (die), kitchen of a gentleman's house
Herrscher (der), ruler, lord, sovereign, person in command *or* authority
Herrsein (das), the being master, having at disposal *or* in subjection; *cf.* Ital. *signoreggiare*, to be 'signor'
herschleppen, to drag, tug *or* trail hither
herüber, over hither, to this side, from beyond
herüberwehen, to blow, drift *or* flutter over from beyond hither
hervor, forth, forward, out
But vorher, before (*adv*)
hervorbringen, brachte, gebracht, to bring forth, produce, utter
Herz, —ens, —en (das), heart
herzerhebend, heart-uplifting, exhilarating (*from* Herz *and* heben)
herzlos, heartless
Herzog (◡ –), **—s, —e** (der), duke
Großherzog, Grand Duke
Erbgroßherzog, Hereditary Grand Duke
herzoglich, ducal
Herzogtum (das), duchy
Großherzogtum, Grand Duchy
Heuchelei (die), hypocrisy, dissimulation, deceit
Heuchler (der), hypocrite, liar in actions
Heuchelträne (die), 'crocodile's tear'
Heufressen (das), hay-munching; *cf.* fressen
heulen, to howl, yell
mit den Wölfen muß man heulen (*prov*) = 'Do at Rome as Rome does'
heute, to-day
—— Abend, this evening
—— über ein Jahr, this day year
heutzutage, nowadays

heutig, of the present time, 'modern'
Hexerei (die), witchcraft, sorcery, jugglery
die Hexe, witch, hag
hielt . . an, *see* anhalten
hielt, hielten, *see* halten
hier, here, present, as to this
hierher, this way, hither, to this place
hieß, *see* heißen
hilflos, helpless, destitute
Himmel (der), heaven, heavens, sky
hin, hence, that way, thither, towards that place (*always with the idea of motion* away from *the speaker*)
hin und her, hither and thither, backwards and forwards
hinab, down thither, downwards
hinabgehen, ging, gegangen, to go down thither, on that side
hinabgeworfen, *see* hinabwerfen
hinabsteigen, ie, ie, to descend
hinabwerfen, a, o, to throw down, drop
hinanziehen, zog, gezogen, to lead *or* draw upwards
hinauf, up thither, up hence, up to, upwards, up there
hinaus, out from hence, out thither, forth, away
—— mit ihm! 'turn him out!'
hinausfahren, u, a, to ride *or* drive out, away, to go out for a drive
hinauspiepsen, to whine out; to chirp, 'peep'
hinausschreien, ie, ie, to screech *or* scream out
hinaustragen, u, a, to carry out
hinaustrug, *see* hinaustragen
hinauswerfen, a, o, to throw
hinbrüten, to pass in brooding, be in lethargic state, stare with unseeing eyes
Hindernis (das), hindrance, impediment, obstacle
hindurch, away through, throughout, thither away
hinein, into, from out here
steig nur ——! just jump in there (*sc* into *that* vehicle, etc., *the speaker being outside it*)
But steig nur herein! just jump in here (*speaker inside*)
hineinknurren, to growl to one's self, as a dog
hineinsah, *see* hineinsehen
hineinsehen, a, e, to look out into *or* at
hineinziehen, zog, gezogen, to draw *or* go out towards, to involve in
hineinzog, *see* hineinziehen
hinfahren, u, a, to drive *or* go away
hinfuhr, *see* hinfahren
hinten (*adv*), behind, in the rear
hinter, *adj and adv*, behind, hinder
prep+acc=motion to the rear; +*dat*, rest in *or* motion about in the rear
hintergehen, ging, gangen (*insep*), to 'get round,' deceive, defraud, 'take in'
hinterlassen, ie, a (*insep*), to leave behind, bequeath
hinüber, over to the other side, across
hinübertragen, u, a, to carry across, transpose, bear away hence over towards
Hirte (der), herdsman, shepherd
Hirtenknabe (der), shepherd-boy
hob . . auf, *see* aufheben
hoch, *comp* höher, *superl* höchst, high, tall, lofty
—— hergehen (*impers*), to live in grand style
höchst, *see* hoch
Hof (der), farm, court-yard, country-house
hoffen (auf+*acc*), to hope (for), expect, look for
Hoffnung (die), hope
höflichst, *superl of* höflich, polite, courteous
Hofstetten, Hofstetten, *village near Haslach*
Höhe (die), height, hill

Hohn (der), scorn, disdain, derision
höhnen (+*acc*), to scoff, jeer at, sneer at, hold in derision
höhnisch, scornful, sneering
holen, to draw towards, go and fetch, 'haul'
Holz, -es, ⸚er (das), wood, timber
das Brennholz, firewood
Holzstück (das), bit of wood
hören, to hear
But gehören, to belong, *q.v.*
Hotel, —s, —s (das), hotel
Hü! *interj*, (*to horses*) 'gee-up!'
Huhn, —es, ⸚er (das), hen, barn-door fowl
Hund, *pl* **—e** (der), dog, hound
Hundevieh, —s (das), brute of a dog, cur
hündisch, canine, cynical
Hunger (der), hunger
hungern, to be hungry, fast, starve, long for
hungrig, hungry
hüpfen, to hop, frisk about, leap, dance
huschen, to slip away, vanish
hüten, to watch, guard, keep
das Bett ——, to keep one's bed
Hütte (die), cottage, cabin, hut

ich, I
ihm, *dat of* er, to him, him
ihn, *acc of* er, him
ihnen, *dat of* sie, to them
Ihnen, *dat of* Sie, to you
ihr, ihre, ihr, her, their
ihr (*pers pron 2nd pl*), you
ihrer, of her, of them
Ihrer, *gen of* Sie, of you
im = in dem
immer, always, ever
in (+*dat*), *rest or motion* in *a place*
(+*acc*), *motion* towards *or* into *a place*
indessen, meanwhile
Indien (*n*), India
Industrie (⏑ ⏑ ´) (die), industry
die Fremden-Industrie, industry connected with tourist-traffic (die Fremden, strangers)

Ingrimm, —s (der), sullen rage, bitter fury, savage indignation (at first seething inwardly)
Inhalt (der), contents
inmitten (*adv and prep+gen*), in the midst (of)
inner, internal, interior, inward
innerhalb (*prep + gen*), on the inside of, within, inside of. *Cf.* außerhalb (+*gen*), outside of
ins = in das
isch, *dialect for* ist
ist, *pres indic 3rd sing of* sein, *q.v.*

ja, yes, indeed, verily
Jagd (die), hunting, the chase, shooting
Jagdfrevel (der), poaching
Jäger (der), hunter, huntsman, gamekeeper, sportsman
Jagdgebiet (das), hunting-ground, preserves
Jahr, —es, —e (das), year
jahrelang, for years
Jahrhundert (das), century
Jahres-Bericht (der), annual report
Jahreszeit (die), season, time of year
Jammer (der), misery, woe, lamentation, pity
jammervoll, lamentable, woeful, pitiable
jauchzen, to shout with joy, to sing, hurrah, exult
je (*adv*), ever, always, at any time
before comparatives, the; je mehr, desto besser, the more the better
with numerals, each; er wird den Buben je zwei Äpfel geben, he will give the youngsters two apples each
jeder, jede, jedes, each, every
jeden Tag, every day
jeglich, every, each
jemand, anybody, somebody
everybody = jeder(mann)
jener, jene, jenes, yon, that (yonder), that one
jenseit (*prep+gen*), beyond, on the other side of
jenseits (*adv*), on the other side

jetzt, now
jeweils, each time, always
Cf. bisweilen, sometimes
jez, *dialect for* jetzt, *q.v.*
jo, *dialect for* ja, *q.v.*
Johr, *dialect for* Jahr, *q.v.*
jubeln, to sing for joy, shout, exult
Jugend (die), youth; young people
Jugendglück (das), youthful happiness
jugendlich, youthful
jung, young, *comp* **jünger,** *superl* **jüngst**
der Junge, the boy, stripling
Jungfer (die), maiden, spinster
Cf. Die Jungfrau, lofty Swiss mountain of dazzling purity; die heilige Jungfrau, the holy Virgin
Jüngste (der), youngest son

Kaffeesatz (der), coffee-grounds, dregs
Kalb, —es, ¨—er (das), calf
Kälblein (das), little calf
kalt, cold
kaltblütig, cold-blooded
Kälte (die), cold, chilliness, frigidity
kam, kamen, *see* kommen
Kanal (⏑ ´), **—s, ¨—e** (der), canal, channel
„Kandel," *dialect for* Kandelberg, *a mountain near Haslach*
Kandelberg, —es (der), *see above*
kann, kannst, kannte, *from* können, *q.v.*
Karre (die), cart, barrow, wheel-barrow
Karthäuser (der), Carthusian friar
Karthäuserkloster, *pl* ¨ (das), Carthusian monastery, convent
Kastanie (die), chestnut; Ital. *castagna*, Fr. *châtaigne*
Kater (der), tom-cat. *Cf.* 'caterwauling'
— haben (*vulgar*), to have a sick headache from intoxication
Katze (die), cat
Katzenadel (der), 'cat-nobility,' 'cat-aristocracy' of high descent
katzenbucklig, with a back humped like a cat's; profoundly reverential, cringing
Katzenfürst, —en, —en (der), cat-prince
Katzengeschrei (das), mewing, caterwauling
Katzenhaut, *pl* ¨ (die), cat-skin, fur
Katzenkissen (das), cat-cushion
Katzenkönig (der), king of cats
Katzenkopf (der), 'cat's head,' = sick-headache after drinking
Katzenliebe (die), cat's affection, 'cupboard-love'
Katzensprache (die), cat-talk
Katzen-Stromer (der), roving cat, belonging to no one; 'tramp-cat,' 'cadger'
Katzenuntertan, —s, —en (der), cat-subject
kaufen, to buy, purchase (Scotch *coff, past part cofft*)
Käuferin (die), purchaser, shopper (*fem of* Käufer)
kauft . . ab, *see* abkaufen
kaum, scarcely
Kehrbesen (der), sweeping-broom
kehren, to sweep, brush
kehren, to return
kehren . . zurück, *see* zurückkehren
kein, keine, kein, not any, no (*adj*), not a, not one
keinmal, not once, never
Kelch (der), chalice, cup, calyx (of flowers)
Keller (der), cellar
Kellertüre (die), cellar-door
Keltenbäuerlein (das), Celtic peasantry
kennen, kannte, gekannt, to be acquainted with, know = Fr. *connaître*; Scotch *ken*
kenne, kennst, kännte, *from* kennen
Kilogramm (das), kilogram, about 2½ English lbs.
Kilometer (das), kilometre, about ⅝ English mile
Kind, —es, —er (das), child

Kinderfresser (der), 'ogre'
Kinderstube (die), nursery
Kindheit (die), childhood, infancy
Kinzigtal, —s (das), the Kinzig valley in the Black Forest, south-east of Offenburg
kippt . . um, *see* umkippen
Kirche (die), church. Scotch *kirk*
Kirchhof (der), churchyard
Kissen (das), cushion, pillow
Klage (die), complaint, lament
Klagelied, —es, —er (das), lamentation, mournful song, lament, dirge
klagen (über + *acc or* um + *acc*), to complain of
klar, clear, limpid, bright, serene
Klause (die), hermitage, secluded place
Klausner (der), hermit
Klavier, —s, —e (das), piano
Klavier spielen, to play the piano
kleiden, to clothe. Scotch *cleed*
Kleid, —es, —er (das), garment, dress
die Kleider, clothes, dresses
klein, small, little
klettern, to climb, clamber
hinaufklettern, to clamber up
klopfen, to knock, rap
Kloster, *pl* ¨— (das), convent, monastery
Klostermatte (die), convent-meadow, mead
Knabe (der), boy, lad, youth
Knabenschar (die), troop, band, herd of boys
Knecht, —es, —e (der), farm-servant, labourer, porter
knurren, to growl, snarl, grumble
knurren . . hinein, *see* hineinknurren
kochen, to cook, boil, prepare *or* make (by cooking).
Köchin (die), cook
kommen, a, o, to come
kommen . . nach, *see* nachkommen
König, —s, —e (der), king
„die drei Könige," the three Kings from the East who came to the Nativity at Bethlehem
können, konnte, gekonnt, to be able, Fr. *pouvoir*

Kopf (der), head
kopierfähig, able to be copied
köpierfähige Tinte, copying-ink
Korb (der), basket, crate, hamper
kosen, to caress, fondle
Kost (die), food, provisions, rations, 'board'
Kot (der), mud, dirt, mire
Krämerwesen (das), the life of retail-trading, shopkeeping
Kratzfuß (der), 'bowing and scraping'
Kreuz (das), cross
Kreuzweg (der), cross-road
kriechen, o, o, to creep
Krippe (die), crib, manger
kroch . . aus, *see* auskriechen
Krone (die), crown
Kronprinz, —en, —en (der), Crown Prince, heir to a throne
Küche (die), kitchen
Küchenfee (die), 'kitchen-fairy,' 'genius of the kitchen'
Küchentüre (die), kitchen-door
kühl, cool
kühlen, to cool
kultivieren, to civilise
Kultur (die), civilisation, culture, cultivation
Kulturfeind, —es, —e (der), enemy of 'civilisation'
Kulturfreund, —es, —e (der), friend *or* lover of civilisation
Kulturmensch, 'civilised being'
kümmern (sich), to grieve, worry, trouble (about = um + *acc*)
Kuppe (die), top, summit, round mountain-head
kurz, short ('curt')
kurzum (*adv*), in short, to sum up
küssen, to kiss

lächeln (einem über + *acc*), to smile (to a person, at a thing)
lachen, to laugh, to smile
laden, u, a, to load (*cf.* 'bills of lading')
laden . . ab, *see* abladen
laden . . auf, *see* aufladen
lag, *see* liegen
Lage (die), situation, position, place; condition, state

Lager (das), place for lying down (liegen), bed, camp
Land, —es, ⁻er (das), land, country
(*But pl* die Lande = districts *in poetry*)
Landleute, *pl* (die), country-people
Landweib, *pl* **—er** (das), country-woman
lang, long
lange (*adv*), a long while, by far
länger, *comp of* lang
langsam, slow, slowly
längst, *superl* of lang
las, *see* lesen
lassen, ie, a, to leave; allow, have done
laß, *imper* of lassen, *q.v.*
Laterne (die), lantern
lau, mild, tepid, lukewarm
Laub (das), foliage, leaves
laut, loud, loudly
leben, to live
Leben (das), life
lebendig, living, alive
lebensfroh, happy, having 'the joy of living'
Lebensglück, —es (das), the happiness of life
Lebenslauf (der), the course *or* career of life
lebenslustig, enjoying life, cheerful, 'jolly'
Lebensmittel, *pl* only (die), means of life, food, provisions
lebensmüde, weary, tired of life
Lebensunterhalt (der), life-subsistence, livelihood
Lebewesen (das), living being
Lebsucht (die), mania for living, life-fever
Lebtag (mein), in all my life (*idiom*)
all mein Lebtag, 'all the days of my life'
legen, to lay, put
lehnen, to lean, rest, recline
lehren, to teach
Leib, —(e)s, —er (der), body
leiblich, bodily, corporal, natural; temporal
Leiche (die), corpse
leicht, light, easy
Leid (das), harm, injury, pain, grief
leiden, litt, gelitten, to suffer
Leidensgefährtin (die), fellow-sufferer, companion in misery (*fem of* der Leidensgefährte)
leisten, to perform, accomplish, fulfil
Gesellschaft —— (einem), to keep (any one) company
Leistung (die), performance, action
eine gute —, a good piece of work
leiten, to lead, conduct, guide
leitete . . ab, *see* ableiten
Lerche (die), lark
lernen, to learn
lesen, a, e, to read
letzt, last, furthest, final
zum letztenmal, for the last time
Leute (die), *collect pl*, people
Licht, *pl* **—er** (das), light
das Licht, *pl* —e, candle
licht, light, clear, luminous
lieb, dear, beloved
Liebe (die), love, affection; passion
lieben, to love, like, be fond of
lieber (*adv*), *comp of* gern, *q.v.*
Liebesgöttin, 'love-goddess,' Freya *or* Venus, goddess of love
Liebling (der), darling, pet
lieblos, unloved
liebst, *from* gern *or* lieb, *q.v.*
Lied, *pl* **—er** (das), song. *Cf.* Mendelssohn's Lieder ohne Worte
liefern, to supply, deliver, send in
Lieferschein (der), 'invoice with goods delivered'
liegen, a, e, to lie; be situated
(to lie = tell an untruth, lügen, o, o)
ließ, ließen, *see* lassen
lind, soft, gentle, mild
Linde (die), linden, lime-tree
Lindenwirt (der), landlord of the 'Linden' inn
litt, litten, *see* leiden
Logis = Fr. *logis*, lodging
Kost und Logis, board and lodging
Lohe (die), blaze, flame (Scotch *lowe*)

Lohn (der), reward, payment, wages
Löhner, Lohnarbeiter (der), wage-labourer, hireling
Los, *pl* **—e** (das), lot, destiny
los, loose, free, separate
lösen, to dissolve, ransom, set free
losmachen, to loose, separate, unfasten
loß, *dialect for* laß (lassen)
lud, *see* laden
Luft, *pl* **¨—e** (die), air, atmosphere. Scotch *lift*=open sky
lustig, merry, sportive, jovial

ma, *dialect for* man, *q.v.*
machen, to make, do (*cf.* Fr. uses of *faire*)
machen . . los, *see* losmachen
Macht, *pl* **¨—e** (die), might, power
mächtig, mighty, powerful
Mädchen (das), maiden, girl: *dimin of old word* Magd
mag, *pres ind* 1*st and* 3*rd sing of* mögen, *q.v.*
Magd, *pl* **¨—e** (die), maiden, girl: *diminutives* Mägdlein, Mädelein, Maidle. Mädchen *is the word now in general use for* 'girl,' Magd *being restricted to* 'maidservant'
Mahl, *pl* **¨—er** *or* **—e** (das), meal, repast
Mahlzeit (die), mealtime, meal
mahnen, to remind, admonish, exhort
Mahnung (die), exhortation
Maidle (– ⏑) (das), girl, little girl; *dialect form of* Mägdlein
Maienzeit (die), May-time
majestätisch, majestic
Mal, *pl* **—e,** *in compounds* **¨—er** (das), sign, token (*as in* Denkmal, monument); time, turn, -times (zweimal, manchmal, einmal)
mal, *colloq for* einmal
guck —— ! just look!
malen, to paint, portray, delineate
man (*indef pron nom sing only*), one, 'they,' people, etc. *Cf.* Fr. *on*
manchmal, many a time, often. *Cf.* Fr. *mainte fois*

Mann, —es, ¨—er (der), man (Lat. *vir*)
Männlein (das), little man, undersized man
männisch, mannish, strutting
männlich, manly
Mark (das), marrow, pith
Mark (die), *no pl*, silver coin, value 100 Pf. or one shilling
die Marke, *pl* **—n,** counter
Markt, —es, ¨—e (der), mart, market, market-place
markten, to market, traffic, beat down
Marktpferd (das), market-cart horse
Marktplatz (der), market-place
Marktweib, —es, —er (das), market-woman
martervoll, full of torture
—— enden, to die a painful death, martyr's anguish
Martinskirche (die), St. Martin's Church
Matte (die), mead, meadow
Mattenknecht (der), farm-servant who looks after the irrigation of the meadows
Mauer (die), (outside) wall. Lat. *murus. See also* Wand
Maul, —s, ¨—er (das), animal's mouth, 'maw'
person's mouth=Mund, *q.v.*
Maus, ¨—e (die), mouse
Mäuslein (das), little mouse
Meer, —es, —e (das), sea
mehr, more
mein, meine, mein, my
meinen, to mean, think, express an opinion (=Lat. *opinor*)
meist, most; mostly, for the most part
melancholisch, melancholy
Mensch, —en, —en (der), person, human being, man=Lat. *homo*
Menschenfresser (der), devourer of human beings, cannibal
Menschenkind, *pl* **—er** (das), child of man
Menschheit (die), mankind, 'the world'
menschlich, human

merken, to note, observe, notice
merkwürdig, noteworthy, remarkable
Messer (das), knife
Meter (der), metre = 100 centimetres (cm), 1 m. = about 39 inches, 1000 m = 1 kilometer = ⅝ mile
Miaulis, *perhaps* 'Meowlis,' *name of a cat*
mich, *acc of* ich, me
Michel, Michael
Miene (die), mien, look, bearing
Milch (die), milk
mild, mild, soft
Militär, —s, —s (der), military man, soldier. Cf. *lower-class colloq* 'the military'
das ——, the soldiers (*coll*), the army
Million (die), a million
mim, *dialect for* meinem
Minderwert, —es (der), *lit* diminished value; here the 'difference' between one value and another, the 'change'
Minute (die), a minute
mir, *dat of* ich, to me
Mißbrauch, —es (der), misuse, abuse
mißbrauchen, to misuse, abuse, ill-treat
mißhandeln, to do wrong; to maltreat, ill-treat
Mißheirat (die), mésalliance, marriage beneath one's social status
mißliebig, angry; angrily, in a quarrelsome manner
mit, (*prep + dat*) with
(*adv*) along with, together with
mitbringen, brachte, gebracht, to bring along with one
miteinander, with one another, together, jointly
mitgeben, a, e, to give to take, to give to one going away
mitgebracht, *see* mitbringen
Mitgefühl (das), fellow-feeling, sympathy
Mitgeschöpf (das), fellow-creature
Mitleid (das), compassion, sympathy with suffering
mitleidig, compassionate
mitmachen, to take part in, experience, undergo
Mitmensch, fellow-man, 'neighbour' in Scriptural sense
mitnehmen, a, genommen, to take (along with one's self *or* something)
mitreden, to talk with, join in a conversation, 'put in a word'
Mittag, *pl* **—e** (der), midday, noon
das Mittagessen, dinner
mitteilen (einem etwas), to communicate, impart; inform
Mittelalter (das), the Middle Ages
mitten in, in the midst, middle of
mittler (*adj*), middle, average
„der —— Bur" = the farmer whose farm is between two others
Mittwoch (der), Wednesday
möchte (ich) (*imperf subj of* **mögen**), 'I should like'
Mode (die), fashion, custom
modisch, fashionable
mögen, mochte, gemocht, may, to care to, like to
mögest, *2nd sing pres subj of* mögen
möglich, possible
Monat (⏑ –), **—s, —e** (der), month
monatelang, for months
Mönch, —es, —e (der), monk, friar
Mond (der), the moon
mondhell (*adj*), moonlight (*sc.* night)
Mordgier (die), bloodthirstiness
Morgen (der), morning
morgen (*adv*), to-morrow
Morgenlied, *pl* **—er** (das), morning lay, morning hymn
Morgensonne (die), morning sun
morn, *dialect for* morgen, *q.v.*
muaß, *dialect for* muß, *from* müssen, *q.v.*
müde, weary, tired
Mühe (die), trouble, toil, pains
nicht der —— wert, not worth while
Mühle (die), mill
Mund (der), mouth (animal's 'maw' = Maul)
Mundart (die), dialect, idiom, local speech

Münster (der *or* das), minster, cathedral (*cf.* '*West*-minster,' as distinguished from St. Paul's in the east)
Münsterplatz (der), cathedral square *or* 'close'
munter, awake, blithe, merry
murmeln, to murmur, whisper
murren, mutter, grumble, complain
muß, *pres ind of* müssen, *q.v.*
müssen, mußte, gemußt *or* **müssen,** must, to have to, be obliged to
Muster (das), pattern, sample, model
Musterengel (der), 'pattern angel'
Mutter, *pl* ̈— (die), mother

nach (*prep+dat*), after
nachher, afterwards, later on
nachkommen, a, o (*+dat*), to come after, follow
Nachmittag, *pl* —**e** (der), afternoon (*cf.* Mittag)
Nachricht (die), news
nachschauen (einem), to follow some one with one's eyes
nachschlagen, u, a (einem), to strike afterwards, from the rear, to look up (in a book)
nachschlug, *see* nachschlagen
nachsenden, sandte, gesandt, to send a person *or* thing (*acc*) after some one (*dat*)
nächst (*superl of* nah, near), next, nearest
Nacht, *pl* ̈—**e** (die), night, darkness
nachts, at night
nächtlich, nightly, nocturnal
nachts, 'o' nights,' in the night
nah, near
Nähe (die), nearness, proximity
in der ——, in the neighbourhood
nahen (*+dat*), to come near
sich ——, to approach
näher, *comp of* nah
Näherin (die), seamstress, needlewoman
nähern, to bring near; approach
nahm, nahmen, *see* nehmen
nähren, to supply with nutriment, feed, 'keep'
Nahrung (die), nutriment, food; livelihood
Name, —ns, —n (der), name. Lat. *nomen*
Natur (die), nature
Nebel (der), mist, fog, 'nebula'
neben (*adv*), beside
(*prep+acc*)=motion to the side of; (*+dat*)=rest at the side of; close to, beside, near
nebenbei, close by; incidentally; in addition
nehmen, a, genommen, to take, receive
nehmenden, *from* nehmen, *q.v.*
neidisch, jealous, envious
neigen, to bow, bend (the head), incline
nennen, nannte, genannt, to name, call, mention by name
Netz (das), net, 'string-bag'
neu, new, fresh, recent
neuerdings (*adv*), recently, anew
neumodisch, of a new fashion, 'fashionable,' new-fangled
nicht, no, not
gar ——, not at all
noch ——, not yet
—— wahr? = Fr. *n'est-ce pas?*
nichts, naught, nothing
Nichtstun (das), 'doing nothing,' idling
nicken, to nod
nie, niemals, never
nieder, (*adj*) low, mean
(*adv*) under, below, down, beneath
niederfallen, ie, a, to fall down
niederlassen, ie, a, to let (one's self) down, to sit down
niedersah, *see* niedersehen
niedersehen, a, e, to look down
niedrig, lowly; base, abject, vulgar
niemals, never, at no time
niemand, —(e)s (*indef pron*), no one, nobody
nimm, *imper of* nehmen, *q.v.*
nimmer, never
nimmermehr, never again, nevermore
nit, *dialect for* nicht, *q.v.*

noch, yet, further, as well
bitte, —— ein Stück Fleisch! a piece more meat, please
—— einmal, once more
—— nicht, not yet
nochmals, once more, again
Norden, –s (der), **Nord** (der), the north
Not, ⸗̈e (die), need, want, distress
Notdurft (die), need, indigence
nun, now, well (*particle*)
—— erst, now and not till now (Lat. *jam demum*)
—— wie geht's Ihnen? well, and how are you?
(*conj*) indeed, then
nur, only, scarcely, but just
Nüster (die), nostril, *of horses, etc.*
nützen, to be of use
nützt nichts! that is no use

O, O (*interjection*)
ob, whether, if (*in orat obl*)
oben, above, aloft, on high
oberhalb (*adv and prep + gen*), higher up, above, at the upper part of
Cf. innerhalb *and* außerhalb
oberst, top, supreme, highest
Oberstleutnant, –s, –s (der), Lieut.-Colonel
öde, waste, desolate
oder, or, or else, otherwise
Ofen, *pl* ⸗̈ (der), stove, 'oven'
Ofenbank (die), *pl* ⸗̈e, stove-bench *or* seat
Offenheit (die), openness, candour
öffnen, to open
oft, often, frequently
öfters, *old form of* öfter, *comp of* oft
ohne (*prep + acc*), without (Scotch *ohn, generally followed by past part of verb; e.g.*, 'ohn hungert,' without being hungry; 'ohn gane,' without having gone)
Opfer (das), offering, sacrifice, victim
opfern, to sacrifice, victimise, immolate

Original, –s, –e (das), an 'original,' oddity, 'character'
Ort, –es, ⸗̈er *or* –e (der), place, spot, scene of action
Wohnort, 'domicile'

Paar, –s, –e (das), pair, couple
ein paar, a few
in ein paar Tagen, in a few days
drei Paar Handschuhe, three pairs of gloves
packen, to pack, stow away
verpacken, to pack up
auspacken, to unpack
Papier, –s, –e (das), paper
„in Papieren machen" (*sc* in Wertpapieren), to speculate ('on 'Change;' etc.)
Paradies, –ses, –se (das), paradise
Peitschenhieb (der), cut with a whip
Pfarrer (der), pastor, clergyman
Pfeife (die), pipe, tube
pfeifen, pfiff, gepfiffen, to pipe, whistle, wheeze
Pfennig (der), the one-hundredth part of a Mark, *q.v.*
Pferd (das), horse
Pferdefleisch (das), horse-flesh
Pferdestall (der), stable
pfiff, *see* pfeifen
Pflanze (die), plant
die Topfpflanze, plant in a pot
Pflaster (das), plaster, pavement
pflastern, to plaster, pave
pflegen, to be wont to, to take care of, tend
——, **o, o** (*str v*), to cultivate (some one's acquaintance, friendship, etc.)
Pfund (das), pound
piepsen, to 'peep,' cheep, twitter; whine
Pilz (der), mushroom, fungus
plagen, to plague, worry, harass
Platz (der), place, open space, 'square'
Post (die), post, post-office
die Poststraße (die), high-road
das Hotel zur Post, Post Hotel
Prachtexemplar (das), a capital specimen

Prächttal, the Prächt valley, leading from the Heidburg region towards Freiburg
Predigt (die), sermon, lecture
predigen, to preach
Prinz, —en, —en (der), prince
Professor (⏑ ⏑́ ⏑, *pl* ⏑ ⏑ ⏑́ ⏑), **—s, —en** (der), professor
Professorstochter, *pl* ⸚ (die), professor's daughter
proletarisch, proletarian, of the lowest class, the 'masses,' low-class plebeian

quaken, to croak (as of frogs)
quälen, to torture, afflict, harass
Quälgeist, —es, —er (der), tormentor

rächen, to avenge, revenge
sich an einem ——, to take revenge on a person
Rad, —s, ⸚er (das), wheel; bicycle
radeln, to ride on wheels (=to bicycle)
radfahren, u, a, to ride a bicycle
Radfahrer (der), cyclist
rasch, prompt, quick
Rathaus, *pl* **⸚er,** town hall
Rathausdach, *pl* **⸚er** (das), the roof of the town hall
Rauch, —es (der), smoke
rauchen, to give forth smoke, to smoke (reek)
Rauchring, —es, —e (der), wreath of smoke rising from chimney
rauh, rough, rude, coarse
rauschen, to rustle, rush, cause a rushing sound
recht, right, straight, downright
Recht (das), right, law, justice, rights
rechtschaffen (*adj*), righteous, upright, honest
Rede (die), speech, language, conversation, rumour
reden, to talk
Regen (der), rain
Regenschirm (der), umbrella
regnen (*impers*), to rain
fein regnen, to drizzle
regulieren, to regulate
regungslos, motionless, dead
die Regung, motion
die Regungskraft, motive-power
reich, rich, abundant
reichgewordenen, *from* reich werden, *q.v.*
reich werden, to grow rich (*see* werden)
Reigen (der), procession, row; refrain; rhythmic dance
Reihe (die), row, line
rein, clean, pure
reinigen, to cleanse, clean
Reis, —es, —er (das), twig
But der Reis, rice
Reisigbesen (der), broom made of twigs, shoots
reißen, i, i, to tear, split, rend
reiten, ritt, geritten, to ride, go on horseback
Reitpferd (das), riding-horse, saddle-horse
reizen, to excite; to charm, allure
reizend, charming, fascinating. *Cf.* reizen
Religion (die), religion
Reutfeld, —es, —er (das), newly-cleared land
„Reutfelder brennen," to burn stubble off the land in autumn to clear and manure it
Rhein (der), the Rhine
richtig, right, correct
riechen, o, o, to smell
riechen . . nach (+*dat*), to smell of
rief, *see* rufen
riesig, gigantic (der Riese, giant)
ringsum, round about, all round
roh, crude, raw, gross, brutal, vulgar
Roheit (die), crudeness, barbarity, rudeness
rollen, to roll, revolve; trundle; curl up
rollten . . herab, *see* herabrollen
Roman, —s, —e (der), novel
Rosenkranz (der), rosary
den —— beten, 'to tell one's beads' (Roman-Catholic)
Roß (das), horse, steed

Rößle, *country form of* Rößlein, *dimin of* Roß
rot, red, ruddy, lurid
Rücken (der), back
Rückgrat (der), back-bone, spine
der Rücksack, German knapsack
rufen, ie, u, to call, summon
Ruhe (die), rest, repose, calm
ruhen, to rest, sleep
ruhen . . aus, *see* ausruhen
ruhig, quiet, tranquil, calmly
rühren, to stir, set in motion; affect (the feelings)
runzelig, wrinkled, shrivelled
Rute (die), rod

's, *dialect for* (1) es, (2) das
Sack (der), sack, bag
Säge (die), saw
But die Sage, legend
sagen, to say, tell
sägen, to saw
sah, *see* sehen
Samstag, —es, —e (der), Saturday
Sand (der), sand, fine gravel
sandig, sandy, gravelly
sanft, soft, bland, gentle
sang, sangen, *see* singen
saß, säßest, *see* sitzen
schad, *dialect for* Schade, *q.v.*
Schade, —ns, ⁻̈n (der), damage, loss; (*also nom* **Schaden**)
schaden, to damage, injure
Schaf (das), sheep
schaffen, u, a, to create, produce
schaffen (*weak*), to work
Schäflein (*dial.* **Schäfle**) (das), little sheep
schalt, schalten, *see* schelten
schämen (sich) wegen + *gen* or *gen*, to be ashamed of
unverschämt, 'brazen-faced,' impertinent, 'cheeky'
Schar (die), troop, band, crowd
scharf, sharp
Schatten (der), shade, shelter from sun
Schattenseite (die), the shady side of a street
schauen, to look at, behold, scan
schauen . . herauf, *see* heraufschauen
schauen . . nach, *see* nachschauen
scheiden, ie, ie, to separate, divide (*cf.* 'water*shed*')
Schein (der), shine, show, appearance
wesenloser Schein, an appearance without substance or 'body'
scheinen, schien, geschienen, to shine, appear well, seem
schelten, a, o, to blame, scold, call, nickname
Schenke (die), tavern, small public-house
schenken, to pour out; give away
Schicksal, *pl* **—e** (das), destiny, fate, lot
Schicksalsverkünd(ig)ung (die), prediction as to one's fate
Schiebfensterchen (das), small sliding window, panel
schied, *see* scheiden
schien, *see* scheinen
schildern, to paint, depict, portray
Schilderung (die), picture, description
Schimmel (der), white *or* grey horse
Schindanger (der), knacker's yard
schinden, a, u, to skin; harass, sweat
Schinder (der), knacker, killer of diseased horses
Schlaf (der), sleep, repose
schlafen, ie, a, to sleep
Schlagader (die), artery
Schlag (der), blow, stroke
schlagen, u, a, to beat, strike, dash
schlagen . . nach, *see* nachschlagen
schlecht, bad, wicked, base, pitiful
schleichen, i, i, to creep, move gently, glide
Schleuse (die), sluice, lock, flood-gate
schlichet . . fort, *see* fortschleichen
schließen, o, o, to shut, close; conclude
schließlich, conclusive; finally
ausschließlich, exclusively
schlimm, bad
schloß, *see* schließen

schlug, *see* schlagen
Schluß, —sses, —̈sse (der), shutting, closing, end
— folgt (*in a magazine, etc.*) = 'To be concluded'
Schlüsselblume (die), primrose, cowslip
schmal, narrow, scanty, poor, slender
schmauchen, to smoke
Schmerz, —e(n)s, —en (der), smart, ache, pain
vor — heulen, to howl with pain
Schmerzenslager (das), bed of suffering
Schmutz (der), dirt, mud
schmutzig, dirty, soiled, sordid, base
Schnee (der), snow
Schneegans, *pl* —̈e (die), white goose (*see note*)
schneiden, schnitt, geschnitten, to cut; reap
der Schneider, tailor; der Schnitter, reaper
schnitt, *see* schneiden
Schnitterin, *pl* —nen (die), woman-reaper
But die Schneiderin, dressmaker, tailoress
schnuppern . . an, to snuff at, *see* anschnuppern
schon, already
schön, beautiful, handsome, fine (pretty = hübsch)
schonen, to spare, treat with consideration, take proper care of
schöpfen, to draw (water, breath), derive, obtain
Schöpfer (der), the Creator
Schöpfung (die), creation, created things, the universe
Schoppen (der), 'chopin,' liquid measure = nearly a pint, glass (of beer), ½ litre (of wine)
Schrecken (der), terror, fright
schrecklich, frightful, awful, tremendous
schreien, ie, ie, to scream, screech, shriek, cry
schreien . . hinaus, *see* hinausschreien
schreiten, schritt, geschritten, to step, advance
schrieen, *see* schreien
schritt, *see* schreiten
Schritt, —es, —e (der), step, pace, walk, gait
— fahren! (*notice in villages, narrow streets*, etc.) 'Drive at a walking pace'
schritt . . zu, *see* zuschreiten
Schuld (die), debt, obligation, guilt
schuldlos, guiltless, innocent
Schüsselchen (das), small dish, bowl
schütten, to pour
schwand, schwanden, *see* schwinden
schwarz, black
Schwarzwald, —es (der), the Black Forest
Schwarzwaldhöhen (*pl*), the heights of the Black Forest (*see* Höhe)
schweigen, ie, ie, to keep silence, be quiet
schwellen, o, o, to swell, heave, rise up
schwer, severe, heavy, hard, difficult
schwereres, *neut sing of comp of* schwer
schwermütig, melancholy, dejected, sad
schwieg, schwiegen, *see* schweigen
schwinden, a, u, to dwindle, shrink, decay
schwoll, *see* schwellen
sechs, six
See, —s, —n (der), lake
But die — (*e.g.* Nordsee), the sea
Seele (die), soul; heart, mind
sehen, a, e, to see
Sehnsucht (die), longing, aspiration
sehr, very, much, greatly. Scotch *sair* (*e.g.* 'I'm sair pleased wi' ye')
sei, seien, *pres subj of* sein
seid, *2nd pl pres indic of* sein
sein, war, gewesen, to be
sein, seine, sein, his, her, its
die Seinen, his 'people,' family
seit (*prep + dat*) (*temp*), since, for (*sc.* time)
seitdem, since then, ever since

Seite (die), side, page
Sekunde (die), second (of time)
selbst, *indecl adj or pron (usually in apposition to preceding noun or pronoun)*, self, one's self, myself, thyself, etc.
— ist der Mann = 'if you want a thing done, do it yourself'
Selbstsucht (die), self-seeking, selfishness
selig, blissful, blameless, blessed
meine selige Mutter, my sainted mother
selten, seldom
seltsam, strange, curious
senden, sandte, gesandt, to send
setzen, to place, put
sich —, to sit down, establish one's self
But sitzen (*q.v.*), to sit
seufzen, to sigh, groan
sich (*3rd sing and pl, dat + acc, all genders*), *reflex pron*, himself, themselves, etc.
sicher, secure, safe, assured
sie, she; *fem of* er
siehst . . drein, *see* drein
sieht, *3rd sing pres indic of* sehen, *q.v.*
Silberhauch, —es (der), silvery haze
sind, *pl pres indic of* sein, *q.v.*
singen, a, u, to sing
singender, *gen pl pres part of* singen
sinken, a, u, to sink
Sinn, —es, —e (der), sense, intellect, mind
sinnen, a, o, to think, muse, reflect
Sitte (die), custom, habit; *in pl* manners, morals
sitzen, saß, gesessen, to sit
so, (1) thus; (2) *for emphasis* (*cf.* Gk. γε); (3) *to introduce apodosis;* (4) accordingly; (5) so, as; (6) *interj* really? well! (7) *indecl rel pron* who, which
sobald, so soon, as soon as
Sohn, —es, ¨—e (der), son
der verlorene —, the Prodigal Son
dimin Söhnchen (das)
solcher, solche, solches, such

sollen, sollte, gesollt *or* **sollen**, to be in duty bound to, to have to
Sommer (der), summer
Sommerszeit (die), summer-time
sondern, but (*after a negative*)
ich werde nicht sterben, — genesen = I shall not die, but recover
Sonne (die), the sun
(N.B. in German the sun is *fem*, the moon *masc*)
Sonnenlicht (das), sunlight
Sonnenschein (der), sunshine
Sonntag (der), Sunday
Sonntagmorgen (der), Sunday morning
sonst, else, otherwise, formerly, of yore
sonstig, former, other, belonging to a different category
Sorge (die), anxiety, care, uneasiness, sorrow
sorgenlos, free from care
spalten, *past part* **gespalten** *or* **gespaltet**, to cleave, split, cut up
spanisch, Spanish
spät, late
später, *comp of* spät
Spätherbst (der), late autumn
Spaziergang (der), 'going for a walk,' walk, promenade
spendieren, to treat some one to, make a gift of to
spiegeln, to be bright, shining; to reflect, (*refl*) to be reflected
Spiel (das), play, game
spielen, to play
spinnen, a, o, to spin; to purr (as a cat)
Spital (⏑ ´), —s, ¨—er (das), hospital
Spitz (der), Spitz-dog, Pomeranian (spitz, pointed, tapering, angular)
Spitze (die), point, peak, summit
spitzen, to point, tip, whet
Spitzer (der), *sc* Hund, Spitz-dog
Spitzhund, —(e)s, —e (der), Spitz-dog
Spott (der), ridicule, scorn, disdain
spotten (über + *acc*), to mock, jeer at, treat with scorn

sprach, *see* sprechen
sprach . . zu, *see* zusprechen
Sprache (die), speech, language
sprang, *see* springen
sprechen, a, o, to speak
spricht, *3rd sing pres indic of* sprechen, *q.v.*
springen, a, u, to spring, leap, jump, be alert
Sprung (der), leap, bound
Stadt, *pl* ⸚e (die), town, city
Stadtbächlein, —bächle (das), the little town brook
städtisch, of a town, municipal
Stadtleben (das), town life, *as opposed to* das Leben auf dem Lande, in the country
Stadtmensch, —en, —en (der), townsperson, townsman
Stadtweib, —es, —er (das), townswoman
Stall (der), stable, stall, shed
Stallfenster (das), stable window
Stalltüre (die), stable-door
Stallung (die), stabling
Stamm (der), stem, race, family, stock
Stammvater, *pl* ⸚ (der), ancestor, progenitor
stampfen, to stamp, strike with foot *or* hoof
stand, *see* stehen
ständig, fixed, permanent
statt (*prep+gen*), instead of
stattlich, stately, majestic
Staub (der), dust, powder
Staude (die), shrub, bush, copse
Staunen (das) (*infin of* staunen, to be astonished), amazement
stechen, ā, o, to sting, stab, prick
Stechginster (der), gorse
stehen, stand, gestanden, to stand
steigen, ie, ie, to climb, rise
steigen . . hinab, *see* hinabsteigen
Stein (der), stone, rock
steinalt, 'old as the hills,' very old
steingepflastert, paved with stone
Steinmetz, —en, —en (der), stonecutter, mason
Cf. metzen, to cut, slay
Metzger (der), butcher

Steinpredigt (die), 'sermon in stone'
stellen, to place, put, arrange
„Stellfalle" (die), falling plank *or* barrier that can be gestellt at will, i.e. sluice-gate
sterben, a, o, to die
stets, steadily, constantly, always
Steuer (die), tax, 'duty,' impost levied
sticht, *3rd sing pres indic of* stechen, *q.v.*
Stiefel (der), boot
ein Paar ——, a pair of boots
„der gestiefelte Kater" = 'Puss in Boots'
Stiel (der), haft, handle, broomstick, stalk
stieß, *see* stoßen
stieß . . auf, *see* aufstoßen
still, quiet, calm, peaceful
stillen, to quiet, appease, hush
stillvergnügt, happy and at peace
stöhnen (über+*acc*), to groan, moan
stolz, proud, arrogant, conceited
stören, to disturb, derange, interrupt
störe . . auf, *see* aufstören
stoßen, ie, o, to push, thrust, 'shove'
Strahl, —s, —en (der), ray, beam
Straße (die), road, way, street
Hauptstraße = 'High Street'
Poststraße, post road, high road
Straßenkot (der), mud
streben, to strive, struggle, strain (nach+*dat*) after
strecken, to stretch, spread
streicheln, to stroke, caress, pat (an animal)
streifen, to touch lightly, graze, roam
streiten, stritt, gestritten, to quarrel, wrangle
streng, severe, austere, strict
strengst, *superl of* streng, *q.v.*
aufs strengste verboten, most strictly forbidden
Strohdach, —es, ⸚er (das), straw roof = thatch

Strohhut (der) straw hat
strömen, to stream, flow, gush
Stromer (der), 'working man on the tramp'; tramp, cadger
Stube (die), room, living-room
die Kinderstube, nursery
Stück, —es, —e *or* — (das), piece, bit (*indecl pl when used for number or measure*)
stückweise, by the piece, piecemeal, retail
Stufe (die), step, rank, degree
stumm, dumb, mute
stümmle, *dialect for* stümmeln = verstümmeln, *q.v.*
Stunde (die), hour; hour's distance walked at quiet pace in a mountain country = 3 to 6 kilometers, according to gradients, etc.
Sturm, —es, ⸚e (der), storm, fury, onset, rush
stürmisch, blustering, stormy
stürzen, to hurl, throw, precipitate
suchen, to seek, go in quest of
suchen . . auf, *see* aufsuchen
Sucht (die), passion, longing; *in compounds*, sickness
süchtig, sickly, jealous
summen, to hum, buzz
Sünde (die), sin, offence
sündenlos, guiltless, innocent
Sünder (der), sinner, transgressor
sündigen, to commit sin, trespass

Tabak (der), tobacco
Tag, *pl* —e (der), day
Tag(e)blatt, —es, ⸚er (das), 'daily sheet,' i.e. daily newspaper
tagelang, for whole days
täglich, daily; (of) everyday
Taglöhner (der), labourer working by the day
tagsüber, during the day
Tal, —(e)s, ⸚er (das), valley, vale, glen
talaufwärts, up a valley
Tälchen (das), little valley
Talenge (die), narrow pass *or* defile leading into a valley
Tanne (die), fir-tree, pine
tannenumgrenzt, fir-girt, fir-surrounded
tanzen, to dance
Tasche (die), pocket, purse, satchel
die Reisetasche, travelling bag
das Taschenbuch, pocket-book
tat, *see* tun
Tau (der), dew
tauchen, to dip *or* plunge into water
tausend, thousand
tausendfach, a thousandfold
Tee, —s, —e *or* —s (der), tea
Teegesellschaft (die), tea-party
Teilnahme (die), participation, share, sympathy, interest
teilnehmend (*adj and pres part*), sharing, sympathetic
Tempel (der), temple, place of worship
teuer, dear, costly; precious
Teufel (der), the devil, evil one
Teufelin (die) (she-devil), false goddess
Teufelsberg (der), mountain where false gods were worshipped
Teufelsdienst, service, homage *or* worship rendered to the evil one *or* to false gods
teuflisch, diabolical, debased
Theater (das), theatre, stage
tief, deep
tiefaufatmen, to breath deeply, to give out a deep breath
Tier, —es, —e (das), animal, living creature, brute
Tierchen (das), small animal
Tierfresser (der), animal-devourer (i.e. 'cannibal-man' from an animal's point of view)
Tinte (die), ink
titulieren, to style, give the title of
Tochter, *pl* ⸚ (die), daughter
„Tochtermannsberg" (der), 'the daughter's husband's hill,' *traditional name of hill near [illegible]*
Tod (der), death
Todesangst (die), death-agony, deadly suffering
Todesweg (der), the path of death, way to death

toll, wild, extravagant, absurd
Ton (der), tone, sound, note
Tor, —s, —e (das), gate
die Türe, door
der Eingang, 'way in,' entrance
tot, dead, lifeless
töten, to kill, destroy, mortify
Totschlag (der), death-blow
traben, to trot, jog
trabte . . herein, *see* hereintraben
Tracht (die), dress, costume
tragen, u, a, to carry, bear, take
trägt, *3rd sing pres indic of* tragen, *q.v.*
Träne (die), tear
trat . . ein, *see* eintreten
Trauer (die), grief, affliction; mourning
Traum, —s, ¨—e (der), dream
träumen, to dream
traurig, sad, melancholy
treffen, traf, getroffen, to hit, strike; come upon, meet
was . . betrifft, as regards .
treiben, ie, ie, to drive, propel, carry on, do, behave
treten, a, e, to tread, step, walk
treu, faithful, true, sincere
trieb, triebt, *see* treiben
trinken, a, u, to drink
trocken, dry
Trost (der), comfort, consolation, solace
trösten, to comfort
Trottoir (*Fr.*) (das), pavement, path
trotz (*prep+gen or dat*), in spite of, notwithstanding
trüb, troubled, murky, turbid, dismal
trug, trugen, *see* tragen
Tuch (das), cloth, stuff
tun, tat, getan, to do
Türe (die), door (of house, etc.)
Cf. Tor, town-gate
Tyrann, —en, —en (der), tyrant
Tyrannei (die), tyranny, despotism

Übel (das), evil, misfortune
über (*prep+acc and dat*), over, above, concerning
übergab, *see* übergeben
übergeben, a, e, to hand over, deliver, surrender
übergehen, ging, gegangen, to cross *or* pass over to
übergehen, ging, gangen, to transgress, to pass over, miss out, revise
überhaupt, generally, on the whole, altogether
übermütig, in high spirits
übersah, *see* übersehen
übersehen, a, e, to take in at a glance, survey, look over, to miss (seeing)
Ufer (das), bank, shore, strand
um (1) (*prep+acc*), round, about, near
(2) (*adv*), around, all round about
umgehen, ging, gegangen, to go round, haunt; (mit+*dat*), to associate with
umgehen, ging, gangen, to evade, elude
umgesehen, *see* umsehen
umg'haue, *dialect for* umgehauen: *see* umhauen
umgrenzen, to encircle
umhauen, hieb, gehauen, to hew down
umhersprang, *see* umherspringen
umherspringen, a, u, to leap about
umkehren, to turn round, turn over; revolutionise
umkippen, to tip over, upset
Umschau (die), glance around
umschauen (sich), to glance around
umsehen, a, e (sich), to look about, glance round
um so=desto (*before comparatives*), so much . . .
umsonst, gratis, aimlessly, in vain
Umstand (der), circumstance (*pl*), particulars, details
un, *dialect for* und, and
unbegehrt, not wanted. *See* begehren

Unbehagen (das), discomfort, uneasiness
unberührt, untouched, intact, undisturbed
und, and
Undank, —**es** (der), ingratitude
undankbar, ungrateful
unehrlich, dishonest, disloyal
unermüdlich, untiringly
unfähig, incapable, incompetent, unfit
arbeitsunfähig, unfit to work
Unfug (der), wrong, mischief, misconduct, disorder
Unglück (das), misfortune, distress, disaster; Ital. *disgrazia* has the same meaning
unglücklich, unfortunate, unhappy
Universität (⏑ ⏑ ⏑ ⏑ ⏑́) (die), university
Universitätsprofessor, —**s,** —**en** (der), university professor
Unmäßigkeit (die), lack of moderation, excess
unmutig, ill-tempered; crossly
unnatürlich, unnatural, affected, preposterous
Unrat, —**es** (der), rubbish, trash, refuse
uns, *acc + dat of* wir
Unschuld (die), innocence, guiltlessness
unschuldig, innocent, harmless, pure
unser, (1) *pers pron gen of* wir
(2) *poss adj* (unser, unsre, unser), our
(3) unsre (der, die, das), that which is ours, our property
unsereiner (**unser** [1 *supra*], **einer**), one of us, such as we, 'the likes of us'
unten (*adv*), below, underneath, at the bottom
unter (*prep + acc and dat*), under, below, beneath; during; among
untergehen, ging, gegangen, to go under, be submerged, perish
untergegangene Tiere, extinct animals

Unterhalt (der), maintenance, support, livelihood
—— verdienen, to earn a living
unterhalten, ie, a, to hold under
unterhalten, ie, a to maintain, sustain, keep up
sich —— mit (über), to converse with some one (*about* something)
unterscheiden, ie, ie, to distinguish, discriminate, differentiate
Unterstadt, *pl* ¨-e (die), 'the lower town,' part of a town lying on lower slope *or* level
Untertan, —**s** *or* **en,** —**en** (der), subject (of a kingdom, etc.)
unveränderlich, unchangeable
unverdient, undeserved
unzählig, innumerable
uralt, very ancient; primeval
Urteil (das), judgment, decision, verdict
das —— lautet, the verdict is that . .
Urtext (der), first text, original
Usmache, *dialect for* Ausmachen, *q.v.*

Vater, *pl* ¨ (der), father
Vater-Fürst, —**en,** —**en** (der), father-prince, royal father
verabscheuen, to abhor, abominate
verachten, to despise, scorn, disdain
veränderlich, changeable, fickle
verbieten, o, o, to forbid, prohibit
verbinden, a, u, to bind, connect, combine
Verbitterung (die), embitterment, bitterness
verboten, *see* verbieten
verbrannt, *see* verbrennen
verbrennen, brannte, brannt, to burn, consume by fire
verdecken, to cover up, hide, dissimulate
verdienen, to earn, gain, deserve
Verdienst (1) (der), gain, profit; (2) (das), merit
nach ——, according to one's deserts

verehren, to venerate, respect, honour
einem etwas ——, to make some one a present of . .
verenden, to die, come to an (untimely) end
verfolgen, to follow, persecute, prosecute ('to the bitter end')
vergangenen, *part adj from* vergehen, *q.v.*
Vergangenheit (die), the past, bygone time
vergaß, *see* vergessen
vergehen, ging, gangen, to pass, elapse, slip away (of time)
vergessen, a, e, to forget
vergiß, *imperat of* vergessen, *q.v.*
Vergnügen (das), delight, enjoyment, satisfaction
vergnügen, to please, satisfy, content
verkaufen, to sell
kaufen, to buy
Verkäufer (der), seller, salesman
Verkäuferin (die), seller, saleswoman
verkehren, to communicate with, frequent, come and go, hold intercourse with, traffic
Verkündung, Verkündigung (die), prophecy, announcement
verlangen, to demand, require, long for (nach + *dat*)
verlassen, ie, a, to abandon, leave behind
verleben, to pass (time); to wear one's self out
verleihen, ie, ie, to lend, confer, bestow
Ausdruck ——, to give expression to
verleumden, to slander, traduce, libel
verlieh, *see* verleihen
verlieren, o, o, to lose
verlorenes, *part adj from* verlieren, *q.v.*
vermag, *pres indic of* vermögen, *q.v.*
vermögen, mochte, mocht, to be able, have the power to
vernichten, to reduce to nothing, annihilate, destroy
versammeln, to assemble, bring together, convene
verschaffen (einem etwas), to procure, provide, supply with
verschleiern, to veil, palliate, gloze over
verschwand, *see* verschwinden
verschweigen, ie, ie, to keep secret, conceal
verschwinden, a, u, to vanish, disappear, pass away
versetzen, to remove, transplant, reduce (to a state of)
verspäten, to retard, delay, come too late
verstecken (sich), to hide, get out of the way
verstehen, stand, standen, to understand
verstümmeln, to curtail, mutilate; prune away, lop off
Vertilgung (die), extermination, destruction
verwandt, related, akin
verwünschen, to wish ill to, execrate
verzehren, to consume, devour, eat up
verzeihen (einem etwas), to pardon, excuse
Vieh, *no pl* (das), cattle (*collectively; singly* Kuh, Ochs, *etc.*)
viel, much
viele, many
Vogel, *pl* ⸗̈ (der), bird
Vögelein (das), little bird
Volk, —es, ⸗̈er (das), folk, common people
„Die Völker," (*old*), farm-servants generally, men and maids, workmen
voll, full (of)
Völlerei (die), intemperance, excess
vom = von dem
von (*prep + dat*), of, from, by, on, concerning
(von *before surnames* = sign of nobility
vonnöten (*adv*), needful, necessary
Ihr habt es nicht ——, it is not necessary for you to . .

vor (*prep + acc and dat*), before, in front of, for, on account of, through, with, above; ago; formerly

vorbei, along, by, past, over (*not the* Scotch 'forbye,' *which* = besides, moreover)

vorbeieilen, to hurry past

vorbeigehen, ging, gegangen, to go past

vorder (*adj*), fore, forward, front, anterior

Vordergrund (der), foreground, front

vorher, beforehand, in advance, previously, on before, first

vorn (*adv*), in the fore-part, in front

Ein Zimmer nach —— hinaus, a room looking out on to the front

Vorname, —ns, —n (der), Christian name

vorüber, across, by, past, gone

vorüberwandeln, to wander, travel, *or* go past *or* across

wachsen, u, a, to grow, increase, wax (*of the moon, etc.*), grow up, thrive

wagen, to dare, venture, risk

Wagen (der), vehicle, wagon, cart, carriage

wahr, true, real, genuine

nicht wahr? *n'est-ce pas?* isn't it? won't you? etc.

während (*prep + gen*), during, in the course of

Wahrheit (die), truth, fact

„Dichtung und Wahrheit" (*as description of contents of a book*), a mingling of fact and fiction

wahrlich, truly, verily

Wald, —es, ¨—er (der), forest, wood

Waldweg (der), forest path

„Wälder-Hans," 'Forest Hans'

waldig, belonging to the forest, wooded

Waldluft (die), forest air, woodland breeze, breath of the woods

Waldmatte (die), forest-meadow, open grass land between woods (*such breaks are very frequent in the S. Schwarzwald*)

Waldsaum (der), edge of a wood

Wand, *pl* **¨—e** (die), partition-wall

die Mauer, outside wall

wandeln, to walk, wander, stroll

wandern, to wander, shift place, migrate, go

wann (*adv and conj*), when

war, waren, *imperf of* sein, *q.v.*

ward = wurde, *imperf of* werden, *q.v.*

wäre, wären, *imperf subj of* sein, *q.v.*

Ware (die), wares, merchandise, goods

warf, *see* werfen

warf . . hinaus, *see* hinauswerfen

warm, warm, hot

mir ist warm = Fr. *J'ai chaud*

wärmen, to heat, make warm

warnen, to warn, admonish

warten, to wait, await, be on the look-out; attend to

warum, why, wherefore, for what reason

was, (1) (*interrog pron*) what?

(2) (*correl pron*) that which, what, whatever (*tr.* p. 32 l. 7 *by* 'than,' *ellipt constr*)

(3) *abbrev* = etwas

waschen, u, a, to wash

die Wäsche, underclothing, linen (= clothes that are sent to 'the wash')

Wasser (das), water

Wassergraben, *pl* **¨—** (der), water-trench, ditch, canal

Wasserscheide (die), watershed, water-boundary, point or line of separation for waters

wechseln, to change

das Geldwechselbureau, money-changer's

Weg (der), way, road

weg (*adv*), off, gone, away

Weh (das), woe, lamentation, misery

weh, (1) (*interj*) alas! woe! Lat. *vae*
(2) (*adj and adv*), painful, sore, aching

Weheklage (die), wail, lament, moan, groan

wehen, to blow, flutter, drift

Weherausch (der), rustling noise due to wind, 'soughing' of trees (Wehe [wehen] Rausch)

wehmutsvoll, full of pensive melancholy, sorrowful

Weib, —es, —er (das), woman, 'wife' (*as in* goodwife, etc., *old-fashioned*); 'female' (*vulgar*)

Weibervolk, —s, ¨—er (das), women-folk, women in general, womankind (*provincial*); 'females' (*vulgar*)

weibisch, effeminate

Weiblein (das), little woman

weiblich, womanly, feminine

Weibsbild, —es, —er (das), a 'poor body'; *term of abuse*, 'hussy'

Weichbild, —es, —er (das), outskirts of a town; precincts, enclosure

weiden, to graze; lead to pasture, tend *or* feed a flock

weil, because, since, while

Wein (der), wine, vine
der Weingarten, vineyard

weinen, to cry, weep; 'whine'

Weinfaß, —sses, ¨—sser (das), wine-cask

weißt, *pres ind 2nd sing of* wissen, *q.v.*

weit, wide, broad, extensive

weiter, further, besides
und so weiter = usw. = etc.

weiterfahren, u, a, to go (in a vehicle) farther, drive on one's way

weithin, far off (*from the speaker*)

welcher, welche, welches, (1) (*interrog pron*) which one?
(2) (*rel pron*) which, what, who, that
(3) (*interrog adj*) which ——?
(4) (*rel adj*) which ——
(5) (*indef pron*) some, any
e.g. wenn Sie Äpfel haben, so geben Sie mir welche

Welle (die), wave, ripple

Welt (die), world

weltabgeschiedenen, *part adj from* Welt *and* scheiden, ie, ie, to separate, cut off from surroundings

Weltschmerz, —es (der), 'world-pain,' 'world-ache,' *e.g.* *Hamlet's* 'the world is out of joint; O cursed spite,' *etc.*

wen, *acc of* wer

wenden, wandte, gewandt (*also reg*), to turn over (hay); turn up (earth)
sich wenden, to turn away, turn round, veer

wenig, little, few, not much; *opposite to* viel

weniger, less. *Superl* wenigst
zum wenigsten, at least
am wenigsten, least of all

wenn, if, in case, provided that; when
. . wenn ich bitten darf, if I may venture to ask

wer, (1) *interrog pron* who? which?
Wer da? who goes there? who is there?
(2) *rel pron* who, he who
—— auch, who(so)ever
—— Gott vertraut, hat wohl gebaut = he who trusts God has builded well (*German proverb sometimes seen on houses*). *The correl* der (he) *is, strictly speaking, the subject of the second clause*

werden, a, o, to become, come to be, turn out, prove

werfen, a, o, to throw, fling, cast
der Werft, woof *or* weft (*in weaving*)

Werk (das), work, act, deed, doing, production, *etc.*

wert, dear, worthy, deserving, valuable

Wert, —es (der), worth, value

Wesen (das), being, existence, reality; living creature
wesenlos, unreal, fictitious, sham, having no Wesen behind appearances
Wetter (das), weather
Wibervolk, *dialect for* Weibervolk, *q.v.*
wider (1) (*prep+acc*), contrary to, against
(2) (*adv*), in the opposite direction, backwards; once more. (Old Eng. *adv* 'widdershins' = the wrong way round; done *or* said backwards, *like incantations, etc.*)
Widerwille, **-ns** (der), repugnance, antipathy, disgust
wie (1) (*adv*), how, as, in what way, in what degree
—— geht's Ihnen? 'how are you?'
—— viel? (*of price, etc.*) how much?
(2) *conj*), how, as, such as, as if: wie man mir gesagt hat, as I have been told
(3) = Fr. *plaît-il?* i.e. *a request that something just said may be repeated:* 'what did you say?' 'I beg your pardon?'
(4) = als, than
wieder, again, back again
hin und ——, now and then, at times (*but* 'there and back' *is* hin und zurück)
Wiedersehen (das), a seeing again, meeting
Auf ——! = Fr. *au revoir*
wiegen, to rock (*as a cradle*), move gently, sway
Wiehern (das), neigh
Wiese (die), meadow, pasture
Wiesengrund, **—es,** **¨—e** (der) meadow-land along the flat part of a valley
wild, wild, savage, uncultivated; uncivilised
Wildmännli = **—männlein** (das), one of the 'Little People' of German-Swiss mountain-legend

will, *pres indic from* wollen, *q.v.*
Wille, **—ns,** **—n** (der), will
Wind, **—es,** **—e** (der), wind
Winkel (der), corner, angle, nook
Winter (der), winter
Winterabend, **—s,** **—e** (der), winter-evening
Winteraster (die), chrysanthemum
wir, *nom pl of* ich, we
wird, *3rd sing pres indic of* werden, *q.v.*
wirf, *imperat of* werfen, *q.v.*
Wirt (der), head of a house *or* family, host, landlord
Wirtschaft (die), household, establishment, inn
Wirtshaus, **—es,** **¨—er** (das), tavern, public house
Wirtshauslicht, **—es,** **—er** (das), the light from the window of the tavern
Wirtsstube (die), public room of a tavern, 'inn-parlour'
wissen, **wußte,** **gewußt,** to know (= Fr. *savoir*)
wißt, *2nd pl pres indic of* wissen, *q.v.*
Witterung (die), weather, state of the atmosphere
wo, where. *Cf.* woher, wohin
Wodan, **—s** (der), Wodan *or* Odin, *the chief of the ancient German gods, husband of Freya; god of the air and sky, riding a white horse, delighting in battle*
woher, whence, where from
wohin, whither, where to
wohl, (1) (*adv*) well
(2) (*particle*) to be sure, indeed, of course (*used where no contradiction is expected*)
Wohltäterin (die), well-doer, benefactress
wohlwollend (wohl, wollen), well-wishing, kindly disposed
wohnen, to dwell, inhabit
Wohnung (die), dwelling, home, 'flat'
Wohnort, *pl* **—e** (der) place (town, etc.) of residence, 'where one lives'

Wolke (die), cloud
das Gewölk, mass of clouds
Wolle (die), wool
die Baumwolle, cotton (= 'tree-wool')
wollen, (1) (*adj*) woollen
(2) (*verb*) to will, wish, be willing, choose, desire
worden, *past part of* werden (*q.v.*) *used as auxil vb. Cf.* geworden
Wort (das), word
Pl Wörter *of single unconnected words, and* Worte *of connected words* (*e.g. in a sentence*)
Worten, *dat pl of* Wort
wovon, whereof, of *or* concerning which *or* what (= von was, von welchem, etc.)
wuchs, *see* wachsen
wunderbar, wonderful, surprising, amazing
wunderschön, wondrously beautiful, exquisite, lovely
Wunsch (der), wish, desire
wünschen, to wish, desire, long for
wurde, wurden, *imperf indic of* werden, *q.v.*
würde, würden, *imperf subj of* werden, *q.v.*
Würde (die), worth, dignity, merit
würdig, worthy, deserving, meritorious
Würdigung (die), appreciation, estimation
Wurzel (die), root, fibre
Wurzelbesen (der), broom made of fibrous twigs
wusch, *see* waschen
wusch . . ab, *see* abwaschen
wüst, waste, wild, disorderly, dissolute, disgusting

Zahl (die), number, cipher, figure (*arithmetic*)
zahllos, numberless, innumerable
zahlreich, ('number' + 'rich'), numerous
zärtlich (*adj and adv*), tender, soft, loving
zehn, ten
zeigen, to show, point out, exhibit
Zeit (die), time
zeitig, early, betimes, seasonable, opportune; mature
Zeitung (die), newspaper, *Times*
Zelle (die), cell (in convent, prison, etc.)
Zephyr, Zephir, —s, —e (der), zephyr, west wind
zerfetzen, to tear in pieces, mangle
zerlumpt, ragged, in rags
zerreißen, i, i, to rend, tear
zerrissen, *see* zerreißen
zersägen, to saw up in pieces
zerstören, to destroy, overthrow, demolish
zertreten, a, e, to trample underfoot
Zeuge (der), witness
ziehen, zog, gezogen, to draw, pull, bring; to move, march (towards), go
ziehen . . hinan, *see* hinanziehen
ziehen . . zu, *see* zuziehen
Zigarre (die), cigar
Zimmer (das), room
Zimmermädchen (das), housemaid, chambermaid
zittern, to shiver, tremble, quake
zog, zogen, *see* ziehen
zog . . hinein, *see* hineinziehen
zu, (1) (*prep+dat*) to, at, in
(2) (*adv*) towards
zua, *dialect for* zu, *q.v.*
zubrachte, *see* zubringen
zubringen, brachte, gebracht, to spend (time), pass; bring in (*cf. Engl. slang*, to 'put in' half-an-hour, etc.)
züchtig, modest, discreet, proper, chaste
züchtigen, to correct, discipline; chastise, punish
zufahren, u, a, to drive on, drive fast, rush at, fall upon
Zufall (der), chance, contingency, accident
Zufluchtsort, —es (der), place of refuge, haven, asylum
zufrieden, contented, pleased, peaceable
zufuhr, *see* zufahren
zuführen, to lead, transport, conduct, convey

Zug, —es, ⁻̈e (der), a drawing *or* pulling (*cf.* ziehen); railway train, row (of houses); bent, disposition, trait (of character); feature

zugehen, ging, gegangen, to go towards

wie ging das zu? how did it come about?

es geht nicht mit rechten Dingen zu, there is something uncanny about it

zugewandt, *see* zuwenden

zugleich, at the same time, together, conjointly

zukommen, to approach, arrive

Zukunft (die), time to come, future

zukünftig (*adj*), future, to come

zum = **zu dem**

zunächst, next; above all, chiefly; (*prep + dat or gen*), next to

zunahm, *see* zunehmen

zünden, to kindle, catch fire

Zündholz, —es, —e *or* **⁻̈er** (das), kindling wood

Zündhölzchen (das), match

zunehmen, a, genommen, to take in addition, increase

Cf. abnehmen, to decrease

zur = **zu der**

zurief, *see* zurufen

zurück, back, backwards, again

zurückgeben, a, e, to give back, return, reply

zurückkehren, to come back, return

zurufen, ie, u (einem etwas), to call out something to a person

zusammen, together

zusammenbinden, a, u, to bind, tie *or* fasten together

zusammenbringen, brachte, gebrachte, to join together, unite collect, gather

zusammengebundenen, *past part of* zusammenbinden, *q.v.*

zuschneiden, schnitt, geschnitten, to cut up, cut into lengths

zuschnitt, *see* zuschneiden

zuschreiten, schritt, geschritten, to step towards, step up to

zusehen, a, e, to look on *or* at, watch, look after

zusprechen, a, o (+ *dat*), to speak to, address, cheer up by talking

zustimmen, to assent, consent, agree to

Zutun (das), assistance, co-operation (*vb* zutun, tat, getan)

zuwanken, to reel *or* totter towards (+ *dat*)

zuwenden, wandte, gewandt (*also reg*), to turn one's steps towards

zuwerfen, a, o, to throw *or* cast towards; to slam (a door)

zuziehen, zog, gezogen, to draw together, draw light, invite into; move towards, enter upon a new place

zwanzig, twenty

zwar, indeed, certainly, of course

und ——, and that, moreover

zwei, two

Zweig (der), branch, bough; branch-department

Zweispänner (der), two-horsed vehicle. *Cf.* Einspänner

zweit, second, next

zweiundsiebzigst, seventy-second

Zwiegespräch (das), dialogue, tête-à-tête

zwingen, a, u, to force, constrain, compel

zwischen (*prep + acc and dat*), between, among

Zwischenzeit (die), interval

in der ——, in the meantime

APPENDICES

BY

THE GENERAL EDITOR

I. WORDS AND PHRASES

FOR *VIVA VOCE* DRILL

Note.—This appendix gives the primary and ordinary meanings of words, and therefore does not in every case supply the best word to be used in the translation of the text.

Some words and phrases are intentionally inserted several times.

It is suggested that the phrases should be said in different persons and tenses to insure variety and practice.

All nouns to be given with the definite or indefinite article to show the gender.

Abbreviation.—sg. = 'something.'

Page	WORDS	WORDS	PHRASES
3	the forest	to happen	to walk up and down
	to take a rest	the river	along the brook
	slowly	the meadow	to sit down on a bench
4	the broom	the existence	since last autumn
	unhappy	to suffer	to pour out one's heart
	the victim	it dawns	to have consciousness
5	one of us	the place of refuge	since the days of my childhood
	to tell, recount		I was born in that valley
	the little village	the lake	a little higher up than the lake
	the soil		
6	the spring-time	the lark	to sing songs
	the cowslip	to flower	to fondle each other
	the trout	peaceful	to go past some one
7	to please	dreary	he can do nothing to us
	the storm	despised	do not carry things too far
	the (thunder)-storm	to dance	to think of some one
8	the monastery	the monk	to keep sg. hidden in the kitchen
	the duke	to chastise	
	the dirt	the education	to forbid sg. very strictly
9	the Black Forest	as old as the hills	to enjoy life
			to lean against a tree
	in vain	to stop (*intr*)	to go on playing merrily
	wonderful	the misery	

Page	WORDS	WORDS	PHRASES
10	the leaf	to belong	to permit some one to do sg.
	to overlook, survey	the Christian-name	to plant potatoes
	the labourer	the hoe	to warn some one against somebody
11	the answer	to lose	to begin to lament
	only now	finally	to live a miserable life
	to drag	to enjoy	for the last time
12	numberless	the birch (rod)	I lost consciousness
	the thatch	the birch-tree	to come to again
	very old	to tie together	to fall more and more into disuse
13	to bear a grudge	future (*adj*)	to have no suspicion of it
	contented	helpless	to be satisfied with slender fare
	honest	lonely	to hope for a better life
14	blood-red	icy cold	to have sympathy and compassion on some one
	to set (*of the sun*)	the distance	a one-horsed carriage
	the fir	the carter	he took no notice of it
15	the market	the hen	to stand outside in the cold
	the tap-room	the sheep	to bear one's misery in silence
	the oats	mockingly	your suffering will soon come to an end
16	to tremble	the innocence	to lead to death
	undeserved	to detest	to stand in a dark corner
	the wool	heartless	to mock one's fellow-creatures
17	ingratitude	to thirst	to be in some one's service
	brutality	to freeze	uphill and downhill
	to hunger	to growl	to allay one's hunger
18	immediately afterwards	to complain	to go from farm to farm
	the cross-road	the sin	it is unbearable
	the butter	to be of opinion	immediately after their arrival
19	the season	the capital (town)	to know how to arrange
	the cold	to sell	to suffer pain
	as many as possible	to offer for sale	to get near a place
20	the dialogue	the foreground	to be laden with heavy baskets
	memorable	long ago	a long row of benches
	to wait for . .	one of us	to turn (*intr*) to dust
21	to rock one's self	the consolation	the most miserable of all creatures
	the stone	the frog	to make some one unhappy (*or* to ruin some one)
	the wrath	the greed	to make one's purchases (to do one's shopping)
22	the light	in short	to decide some one's fate

Page	WORDS	WORDS	PHRASES
	without a care (*adj*)	the provisions	brooms were not in demand
	cheap	indefatigable	to have gone out of fashion
23	to disappear	damp	to spend half a year in Germany
	the contents	to catch cold	to make a long story short
	the experience	the brewer	to keep some one (waiting) for a long time
24	sometimes	the dialect	we could not help laughing
	stupid, ignorant	to amuse one's self	to follow the example of some one
	the housemaid	to deceive	not to understand anything about housekeeping
25	the kitchen-door	honesty	to smell of tobacco and brandy
	to scold	hypocrisy	to be put behind the kitchen-door
	the culture	the dew	to think of some one's warnings
26	the snow	only (*adj*)	to get out into the fresh air
	to ill-treat	the benefactress	to be too proud to sweep the road
	to clean	clear	to have to put up with it
27	the rest, repose	the bread-crumbs	until the danger was over
	to degrade	the noise	to pursue some one in every possible way
	the little mouse	to comfort	sooner or later
28	to kill	disabled	to envy some one
	for months	the poverty	to be dirtier than ever
	to change	to carry away	to have done cleaning
29	to glide along	the wave	past St. Martin's church
	mutilated	the stable-door	after a few seconds
	the boots	kind, well-wishing	to regain consciousness
30	to stroke	untouched	to have pity on other creatures
	decent	during the day	to return home in the evening
	to spare	the tom-cat	to run about in the stable
31	the prince	to assemble (*tr*)	to be very fond of some one
	the race, clan	the ingratitude	on moonlit nights
	the town-hall	the cushion	to build temples
32	stormy	the old maid	to keep one's word
	altogether	the pet	about ten years since
	the little dish	tenderly	to fight the battle of life
33	unnatural	the backbone	to appear different from what one is
	frankness	the subject	to behave in an affected manner
	crouching	the health	to earn one's livelihood

Page	WORDS	WORDS	PHRASES
34	the lot	the roof	to take vengeance on some one
	to catch	curious, strange	to disturb some one's sleep
	at night (*adv*)		to be contented with one's lot
	the jump		
35	to neigh	the nostrils	to remind some one of sg.
	to refer to . .	to unload	scarcely to recognise some one
	the appreciation	the manger	to perish miserably
36	the longing	annoyed	how is this to come about?
	motionless	to saw to pieces	to give up all hope
	the impediment	to split	to be burdened with a curse
37	guiltless	the cask	to step into the yard
	the exception	the gate	to carry some one out into the street
	the innocence	to revive	to rescue some one from captivity
38	to stop	merry	to unload the cask
	the grave	used up	on this occasion
	melancholy	wrinkled	not to trouble about some one
39	the grandmother	the tear	to lie down to die
	to sigh	to burn (*tr*)	to have done with suffering
	the corpse	to dream	the rain poured down on the land for days
40	the anxiety	the canal	to do some one a favour
	to contemplate	to irrigate	to meet some one
	to rejoice	lonely	to keep some one company
41	to torture	to make use of	it is about three weeks since
	ragged	over there	to come along (the road)
	the beggar	the smoke	to throw sg. into the fire
42	the branch	to smile	the happy (blissful) days of childhood
	to weep	the description	to be reflected in the water
	the past	to atone for . .	to be moved to tears
43	the descendant	the edge of the forest	to sigh for deliverance
	the curse	the foliage	to nod assent
	the wish	to take leave	to some one's astonishment

II. SENTENCES ON SYNTAX AND IDIOMS

FOR *VIVA VOCE* PRACTICE

I

PAGE

3. 1. I have spent my holidays for years in the beautiful valley of the Dreisam in the Black Forest.

2. One fine day I left my abode and went down into the valley.

3. When the sun smiles over hill and dale, I like to walk up and down on the grass along by the brook.

4. 4. One day I noticed a worn-out broom lying in the dry ditch.

5. Are you (*2nd sing*), too, one of those who have been made unhappy by man's so-called culture?

6. Though he had been lying there for some time, nobody had ever yet thrown him a sympathetic glance.

5. 7. I have known him since the days of my earliest childhood.

8. They were both born in the farthermost nook of the valley of the Kinzig.

9. We, too, have a tale to tell to those who can understand us.

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6\. 10. In spring-time, when the cowslips are in flower and the birds are singing, I long to be in the country.

11\. On our way we heard the herdsmen singing their merry songs, and saw the sheep grazing on the side of the mountains.

12\. When they go past the old castle they will see us.

7\. 13. As long as we are young these storms can do us no harm.

14\. Days came of which I said, They please me not.

15\. However often I might warn them, they did not listen to my words.

8\. 16. He puts them away in the kitchen, so as to have them ready to hand when he wants them.

17\. The monks of the monastery of Gengenbach introduced Christianity into these valleys.

18\. They are strictly forbidden to practise witchcraft.

19\. He who loves his children chastises them.

9\. 20. Think (*2nd pl*) of the seriousness of life, and of your gloomy future.

21\. They enjoyed life while they were still young.

22\. While I was taking a rest, leaning against the trunk of a tree, I reflected on the misery of life.

II

10\. 1. When the autumn comes, the leaves turn yellow and mists rise up from the valley.

2\. When the autumn came, the farmers dug up the potatoes.

3\. The farmer had allowed the poor labourer to plant potatoes there.

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11. 4. On hearing this they all, young and old, began to lament that they must die.

5. The two boys who accompanied him dragged a cart after them.

6. They still sometimes think of the happiness which they enjoyed in their childhood.

12. 7. In my terrible fright I lost consciousness, and did not come to again until it was all over.

8. He sits all day in a small stuffy room, making brooms and birches.

9. Now that the use of birches is more and more going out, children grow up like young savages.

10. I like to look on when he is working, and smoking his pipe.

13. 11. I bore him a grudge, for he had destroyed the happiness of my youth, though he did not seem to have any idea of what he had done.

12. It is true these people are poor, but they are good and contented, and are satisfied with slender fare.

13. The poor old woman had for many years been bedridden, sighing and praying day and night.

14. All her life has been nothing but worry and work, pain and suffering.

III

14. 1. After placing the five-and-twenty brooms on his handcart, he proceeded down the valley.

2. His last look was at the birch-wood in the distance, which had been the witness of his youthful happiness.

3. While the carters are seated inside in the tap-room, drinking and smoking and gossiping, the poor beasts have to stand outside in the cold and rain.

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15. 4. Fruit, butter, eggs, fowls, sheep, calves, brooms —everything was taken to the 'White Horse' and handed to Tom, who took all these articles to market at Freiburg.

5. The poor little calves and sheep, with their legs tied together, were thrown into the wagon as if they were scrap-iron.

6. Some are moaning with pain, others bear their misery in dead silence.

16. 7. After these innocent creatures have given their best to man—the fowls their eggs, the sheep their wool—what is then their reward, and what is their end?

8. The poor little calves, before they have got a taste of life, are taken away from their mothers, and led to death by cruel men.

9. If they only knew what fate awaits them they would detest man.

17. 10. The poor horse which pulls his cart uphill and downhill, has to wait and hunger and shiver, while its brutal master sits in the tap-room over his glass, and enjoys himself.

11. Let (*2nd pl*) them first allay their hunger and quench their thirst.

12. He lit the lamp on his wagon and went home.

18. 13. She had for years been taking butter to the market at Freiburg.

14. She has been going from farm to farm for many a year, to collect butter.

15. It would be unbearable if one did not often get something hot to drink.

19. 16. He knows how to look after himself: in summer he drinks as many glasses as possible to quench his thirst, and in winter he does the same to keep out the cold.

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17. Whenever he comes to an inn he stops and has a drink.
18. After this long, cold drive we reached the capital.

IV

20. 1. One of the most memorable days of my life was the day when I arrived at Freiburg.
2. One market-woman after another came, laden with a heavy basket, and sat down on one of the benches.
3. While we were waiting for them we inspected the minster.
21. 4. It is small comfort to me to know that many of my fellow-men suffer likewise.
5. Nothing shows the tyranny of man and his greed better than his treatment of innocent animals.
6. Though it is said that man needs but little here below, it is astonishing to see how worried men are about what are called the common necessaries of life.
22. 7. Animals get light and air, food and clothes, without their doing the least thing towards it.
8. But for man, numberless creatures would be without a care and perfectly happy.
9. She was indefatigable in asking whether they did not require a broom, and added that she had some very good ones cheap.
10. She used to do suchlike purchases and errands for the cook, who was ashamed to carry a broom through the town.

V

23. 1. It is there that my misfortune began.
2. I spent a year in that house, but nobody can imagine what I went through in that time.
3. As I should not like to keep you too long, I will

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cut a long story short, and give you only a short summary of my experiences.

4. The life of many well-to-do young men consists of nothing but pleasure and loafing; they smoke cigars, play billiards, go out shooting, and read newspapers.

5. Fashionable young ladies know absolutely nothing about housekeeping; they play the piano, paint, bicycle, read novels, go to the play, and give tea-parties.

24. 6. Sometimes she comes into the kitchen and talks about cooking; but she utters such nonsense that the servants cannot refrain from laughing, and afterwards they make fun of the silly goose whom they ordinarily call 'Madam.'

7. Most of the servants that come from the country into the towns soon lose their simplicity and naturalness, and follow the example of their mistress in dress and speech and mannerisms.

8. On Sundays instead of going to church they go for a walk.

9. Their chief aim in life is to enjoy themselves and to deceive their mistress, which is not difficult, as she knows nothing about housekeeping.

25. 10. Whenever he came home from his club he smelt of tobacco and brandy.

11. Instead of his former companions he now had deceitful domestics and hungry mice round him.

12. He often thinks now of his mother's admonitions.

26. 13. No wonder that they curse us men who make them so unhappy.

14. It is a fine old German custom for everybody to sweep before his own door.

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15. It is not worth while troubling one's head about it.

27. 16. As soon as I heard a noise, I hid behind the door.

17. He treats me as if I were his slave; he beat me the other day because I had gone a roundabout way.

18. They only associate with rich people or the aristocracy.

28. 19. Although he is quite disabled and very miserable, I am afraid it will be a long time yet before he ceases to suffer.

20. Provided that it turns out as I think it will, we shall not finish cleaning before the end of the week.

VI

29. 1. He is quite crippled and very miserable, so it will take months before he can go out again.

2. If you can make use of it, please take it.

3. When I had recovered consciousness I found myself lying behind a stable-door, and heard horses stamping near me.

30. 4. He is so fond of horses that even when they are feeding he speaks to them and strokes them.

5. They live together more peacefully and more respectably.

6. It seems to me that you are too easy with him.

7. The mice run about all night, while the cat is walking up and down on the roof.

31. 8. I suppose you know him; I am very fond of him.

9. In recognition of his services a monument has been erected in his native town.

10. The ancient Egyptians showed great reverence towards cats, and in the Middle Ages there was a cushion in every house for their repose.

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11. The more culture has advanced among men, the more ungrateful and heartless have they become towards cats.

32. 12. If he throws himself down on the pavement from the top of the roof, he will meet with certain death.

13. In fashionable houses there are no longer cushions for cats, if they are tolerated at all.

14. Only old maids, who go through life unloved, sometimes take one of us for a pet.

33. 15. Though men call us false, they themselves are falser and more unnatural than any of us, for not one in a thousand appears what he really is.

16. He earns his living himself, and does not burden his subjects with it.

17. Men are the most sensual of all beings.

18. As we live on nothing but water, milk, and mice, it is mere nonsense to call us extravagant.

34. 19. What do their grave features mean, if not an expression of the sadness produced by their ill-treatment?

20. We avenge ourselves as well as we can by disturbing them in their sleep by our caterwauling.

VII

1. This happens every Saturday which I spend there.

2. As soon as he unlocks the stable-door, out trots one of the horses.

35. 3. When he saw me he neighed, as though he wished to ask how I knew him.

4. All this relates to the first days of our acquaintance when he showed me so much sympathy.

5. You need not remind me of it: I remember it quite well.

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6. His mother was frightened, for she hardly recognised him again.
7. While they were unloading the wood, we had a long talk about old times.

36. 8. I felt a deep longing to see her again.
9. We had given up all hope, when suddenly an unforeseen occurrence brought us together.
10. Though they were innocent and without sin, they were ill-used, destroyed, and annihilated.

37. 11. The greatest thing in life is not culture, or power, or mastery, but to be innocent.
12. I was now released from my captivity, and hoped once more for better times.

VIII

38. 1. When the cart stops we shall be far, far away.
2. He does not trouble about me, as long as I keep quiet.
3. I know from my own experience that on such an occasion it is difficult to say anything.
4. When Spring came, and everything became young and merry again, he was sad and melancholy, because he felt that his spring-time was over for ever.

39. 5. When the first autumn-mists rose up from the valley, the old grandmother lay down to die.
6. She had ceased to suffer, and was borne down to the valley and laid in her grave.
7. I should have liked to see him, but did not know how to get near him.
8. My dream was to be buried on the charming banks of the river where I was born.

40. 9. If you (*2nd sing*) will do me a favour, please take me to the banks of the Rhine, where I should like to die and be buried.
10. There is a proverb that he who is dogged by mis-

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fortune is dogged by it to the end; that was also my fate.

11. The day on which I first met him is indelibly impressed on my memory.

12. Though I was helpless, lonely, and unhappy, I did not give up my faith in men's kindness.

41. 13. Since he left me, I am alone again with my misery.

IX

1. He goes past all poor people without even looking at them, not to speak of helping them.

2. He never passed a beggar without stopping him, questioning him, and giving him something.

3. Men do not always take opportunity by the forelock.

4. Where there is smoke there must also be fire.

42. 5. The branches of the tree were reflected in the clear waves of the water.

6. I should like to hear once more the birds sing and the herdsmen shout for joy on my native soil.

7. I was moved to tears at his words, and carried out his wish.

8. I pardoned all those who had made me unhappy, and prayed that they might not have to atone for their sins.

43. 9. May he rest in peace in the place which he has chosen for his grave!

10. When I left the spot where he lay, the wish arose in my heart that I too might one day be laid to rest at the foot of that hill by the side of the lake.

III. PASSAGES FOR TRANSLATION INTO GERMAN

I

My home is in the fir-woods of the Black Forest, not far from Freiburg. Although I now live in the town, I still have a retreat on the mountains where I spent the happy days of my childhood, and whither I still retire when at leisure. One fine day in spring, when I was walking along the stream and was listening to the singing of the birds, I noticed in a dry ditch an old worn-out broom; when I sat down near by and looked down upon the broom, it began to speak, as I imagined, as follows:—"I am glad that you (*2nd sing*) do not go past me like other men, for I should like to speak to you. I know that you are an enemy of the new-fashioned culture. If you will allow me, I will tell you a little of the life of an unhappy being, that has fallen a victim to this culture. If you will deliver me from my misery I shall be

grateful to you for ever, and you can tell your fellow-men what even a broom has to suffer through them. It only just begins to dawn on your scholars that plants can feel and have consciousness; that even a broom has a soul and a heart.

II

I was born in the valley of the Kinzig, just as you were, and I have known you since my earliest childhood. My mother was a comely birch-tree, which stood high up in the valley, near the lake and below the Heidburg. My earliest remembrance is a beautiful spring day, when I heard the larks singing, and saw the trout playing below me in the lake. It was a delightful time: the cowslips were in bloom round about me, and when summer came, the songs of the shepherd-boys filled the whole valley, while the sheep were peacefully grazing on the moor. I and other birch shoots enjoyed our life in the warm rays of the sun, and fondled one another. We thought that no one could do us any harm, for even in storm and rain we did not cease dancing and laughing, and did not listen when our old mother-birch warned us, saying, that we should be more sober, for otherwise we should feel it all the more when days came of which we would say, We dislike them. We did not believe that such a thing was possible, nor that one day, far from mother and far from home, we should lead a miserable and despised

existence. One day she told us a little of our history. In olden times, she said, the birch-tree had been a sacred tree. The Celts had come in May, had sacrificed to their gods in birchen groves, had drunk the sap of the birch, and had danced round under its branches. The Allemanni and the Franks had brought Christianity, and had forbidden the celebration of May Day. Instead of that they had bound together the birch twigs to make birches, with which the parents might chastise their children and drive out the devil. Then they had also begun to make brooms out of the birch twigs, to sweep their houses with. Since then farewell to the happiness of birch-trees, for nothing awaited them but misery and misfortune.

III

When autumn came, the leaves turned yellow, the birds stopped singing, and the song of the shepherd-boys ceased. Then one day a labourer came with an axe on his shoulder, and accompanied by his two sons, to put an end to our lives. At his approach a thrill of agony went through the birchen grove, and we all began to lament that our happy life must now end. Fear of death came upon me, and I lost consciousness as soon as I saw one of the boys climbing up the trunk of my mother. When I came to again, I found myself, with many other birch twigs, in the stuffy room of a little hut. The labourer was busy binding us

together into brooms, never dreaming how unhappy we were, or with what anxiety we thought of our future. But that is just what men are. They have no pity for the troubles of their fellow-creatures. They exterminate God's creatures in cold blood, to satisfy their greed. But in spite of everything, I could not blame the labourer, for he did not know what a crime he was committing. Nay, it was in his room that I had pity on men for the first and last time in my life, for his poor old mother lay there ill, and sighed and prayed day and night. However, when I saw later on how brutal men are, then all pity and sympathy for their troubles vanished from my heart.

IV

As soon as we were turned into brooms, five-and-twenty of us were put on a little truck and taken across the moor. On our way we saw once more the birch-grove in the distance, and sorrowfully looked for the last time upon our home, which reminded us of the happiness of our youth. In front of the 'White Horse' we were thrown on a wagon. The carter was sitting in the warm tap-room of the inn, and we had to stay and wait out in the cold. On the wagon there were a

number of animals who were all moaning with pain and dread of their future fate. A dog was barking mockingly at us, as if he meant to say: "Why all this lamentation? Why, you are all on the way to the beautiful city of Freiburg, where your misery will come to an end. The hens will have their throats cut, and the sheep and calves will be killed too. And then men will fall upon your carcasses and will devour you all. That is what you get as a reward for the innocent and useful life you have led, up in the Black Forest, when you gave them your best—eggs and wool." Turning to us brooms, he continued, "Your life will be spared, but instead of enjoying the bright sunshine and playing in the cool morning air, you will have to sweep the mud off the streets and the dust out of the town houses. A dark corner will be your abode, where you can reflect on what your mother told you."—You (*2nd sing*) may imagine our feelings when we heard this. However, soon afterwards the carter came out of the inn, and down we went in the direction of the capital of the Black Forest.

V

The following day was one of the most memorable of my life. I lay on the market-place at Freiburg and waited anxiously for what was going to happen. One of the market-women, who sold butter, had undertaken to sell us poor brooms for the labourer. The morning was very cold. When the sun lit up the market-place, I could see over the whole market, and I very soon perceived that we brooms occupied the lowest grade of the wares which were there offered for sale. What a humiliation for such as us, who only a short time ago had rocked ourselves in the ether of heaven, to whom the little birds had sung their morning- and even-song, and at whose feet the shepherds used to gambol! You will easily understand that my wrath against men, to whom I owed this infamous treatment, increased. My only consolation was, that we were not the only ones who had to suffer through their heartless tyranny. I saw around me all sorts of creatures who were likewise victims of their insatiable greed. The market soon swarmed with purchasers, carrying nets, baskets, and bags to be filled with provisions and numberless articles which you men call the necessaries of daily life. My fate was not decided until late in the day, because the common brooms of birch-wood are no longer in fashion, and the present-day servant is ashamed of them. How-

ever, in the end there came an old woman who asked for a broom, and I was sold for the sum of twopence.

VI

The old woman carried me under her arm through the streets of the town, and handed me to the cook of a small but pretty house. I spent half a year in this house, and if I were disposed to give you an account of what I experienced there, you would be able to fill a whole book with my story. I will therefore cut a long story short, and give you only a short description of that part of my life and experiences. The household which I entered consisted of a young couple and several servants. The gentleman of the house was a rich brewer, who did nothing but smoke cigars, play billiards, go out shooting, and read newspapers. His wife was the daughter of a university professor. Her occupation consisted of piano-playing, painting, and bicycling ; besides, she devoured numberless novels, went to the play, and gave tea-parties. She had not the faintest notion of house-keeping, and was therefore constantly deceived by her servants. When she appeared in the kitchen and talked about cooking, she uttered such nonsense that the cook and the housemaid could not help laughing, and when she had gone again, they made fun of the stupid goose whom they otherwise addressed as 'Madam.' When her husband came home in the evening smelling of tobacco and brandy, she often called

him a clownish brewer, with no education and no manners, to which he retorted with similar pretty names. Such like things came to my ears from those who call themselves the lords of creation, but are really hypocrites and barbarians. I felt unhappy in their company, and doubly unhappy when I thought of my former companions and my present position; for I had to stand in a miserable corner behind the door, and was dragged about in dust and dirt. Words cannot express how unhappy I felt, and I never ceased to think of the lovely time which I had spent in the Black Forest, and to curse you men.

VII

I had lived in this misery for six months and was fairly worn out, when one day I heard to my joy that I was to be released. And, indeed, I was taken off the broomstick and thrown into the gutter. In spite of my indignation at such treatment, I felt immeasurably happy because I was free again, and hoped to be carried away into the Dreisam, and to end my life in the clear waves of the Rhine. I danced with joy as I glided along past St. Martin's Church, and hoped soon to be again with God's beautiful nature, although I was all maimed and miserable. However, it turned out otherwise, for in the lower part of the town the stable-boy of the 'Lime-tree'

Inn saw me dancing along and seized me. He took me with him, and threw me behind the stable-door, and thus were all my hopes of freedom dashed to the ground. When I recovered from my fright I felt more miserable than ever, for to be transferred from the kitchen of a good house into a stable, seemed to me to be a further degradation. But still my surroundings consisted of better people, for the stable-boy was an honest, faithful, kind fellow, and a friend to his horses. His relations with his master were likewise more peaceful and more respectable than those between the brewer and his wife. Indeed, this stable-boy is the only person whom I have ever known who had pity on other creatures. In the course of the day I had plenty of company, since farmers from the country were constantly coming and going with their horses; but at night I should have been alone if the grandchild of the prince of cats, Miaulis the Seventy-second, had not hunted in the large stable. His ancestors, like mine, had in olden times been considered sacred by the Egyptians, and in the Middle Ages there still was a cushion in every house, for the cats to lie on. He, too, despised men, because he knew them, and avenged himself on them by disturbing them in their sleep.

VIII

On the last Saturday that I spent in the stable a curious thing happened. Quite early in the morning

the stable-boy unlocked the door and the first market-horse came in. When I looked at him I recognised him at once, for he was the white horse which had taken me to Freiburg; so I accosted him and told him how I knew him. He neighed joyfully, and remarked that he would never have recognised me. Then he informed me that he had just brought my mother down, and that she was that minute being unloaded outside in the yard. I was greatly excited by this news, and felt an unspeakable longing to get to her, although I did not know how this was to come to pass. When I had already given up all hope, towards midday there came a carter into the stable, who, finding me in his way, gave me such a kick that I shot out into the yard. As chance would have it, I came quite near to my mother. We recognised one another at once, although we were both dreadfully maimed. But in all our misfortune we were innocent and without sin. My mother comforted me as well as she could, and reminded me that the highest thing in life is not that which men call culture, might, or mastery, but to be able to stand before our Creator guiltless and pure. In the afternoon I was again torn from my dear mother, for a farmer picked me up and put me under a cask on his wagon to prevent it rolling about. In this manner I left the town where I had suffered so much unhappiness, and where I had learned to know the sinfulness of man.

IX

The wagon went up the valley, and when I again saw the mountains with their beautiful fir-woods I revived somewhat. As soon as we had reached the peasant's farm the cask was unloaded, and the peasant threw me into a corner behind his house. Though nobody cared about me, still I heard the birds sing again, when the spring sun rose up in the sky, and the herdsmen's joyful shouts. However, I was now too old and worn-out to enjoy my former happiness once more. Life's May blooms once and never again; the bloom of mine is over. My fate was shared by the farmer's mother, who sometimes sat in the sun and murmured to herself: 'Of what use am I any longer in the world?' When spring and summer were over, the mists rose again from the valley, and I saw the grandmother no more. She had lain down to die. One morning her corpse was borne down to the valley, and laid to rest. Her parting renewed in my heart a longing for death, and I yet hoped to find my grave on the banks of the beautiful Rhine. My wish seemed to be fulfilled when one day the farmer's youngest boy threw me into the waves of the Dreisam. But misfortune dogged me to the end, for I was carried into the ditch in which you found me. There have I lain the whole winter, helpless, lonely, and unhappy. The only being that kept me company was an old frog, who came hopping up the

ditch on warm evenings and croaked his complaints of the cruelty of man.

X

Now you know the history of my life and of my suffering, and I am glad that I have had an opportunity of telling you of my misfortune and the cruelty of man, for I can read it in your looks, that you have pity on me. I have often seen how you stop a ragged beggar, ask him questions, and give him something to relieve his misery. I am therefore sure that you will also grant me one request. I should like you to take me away from here and to carry me to yon forest, where I see smoke rising up; and where smoke is, there is fire also. If you will take me to that fire and throw me in I will at least be able to be thankful to one man. Then I shall rise into the air in the shape of smoke, join the clouds, and perhaps fall down as a tear into the lake, above which my mother stood and where I spent the only happy days of my life."— I was moved to tears by the story of the unhappy broom, and when I picked it up, I told it that I would fulfil its wish on one condition, namely, that it should forgive men for all the wrongs which it had suffered from them. The broom replied that it would forgive and forget. Hereupon

I took it over to the edge of the forest, threw it into the fire, and gazed long at the smoke rising to the clouds as they moved towards the valley of the Kinzig, hoping that it would reach the hills and the woods where it and I had once been young and happy.

THE END

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